

The Inquirer

A Journal of Liberal Religion, Literature, and Social Progress.

ESTABLISHED IN 1842.]

[REGISTERED AS A NEWSPAPER.]

No. 3724.
NEW SERIES, No. 828.]

LONDON, SATURDAY, NOVEMBER 8, 1913.

[ONE PENNY.]

National Conference.

APPEAL FOR £50,000

— FOR —

SUSTENTATION FUND.

TENTH LIST.

| | £ | s. | d. |
|--|---------|----|----|
| Mr. George W. Kenrick, Birmingham | 250 | 0 | 0 |
| Miss E. Gaskell, Midhurst | 25 | 0 | 0 |
| Mr. Arnold Lupton, London (2nd don.) | 50 | 0 | 0 |
| Col. Phillips, Abermellte, S. Wales | 25 | 0 | 0 |
| Miss Bromiley, Bolton | 10 | 10 | 0 |
| M. H., In Memory of Thomas Harwood, Bolton | 10 | 10 | 0 |
| Mrs. Child, Nottingham | 5 | 0 | 0 |
| The Misses Ethel & Muriel Harwood, London | 3 | 3 | 0 |
| Miss E. Norah Gaskell, London | 2 | 0 | 0 |
| Miss Winifred C. Gaskell, London | 2 | 0 | 0 |
| Smaller sums and collections to be announced later | 0 | 5 | 0 |
| Total donations promised | £42,548 | 1 | 0 |
| Total new and increased annual subscriptions | £101 | 6 | 6 |

Cheques should be crossed, made payable and forwarded to the Treasurer, Mr. F. W. MONKS, Stonecroft, Warrington.

All other communications should be addressed to the Secretary, the Rev. JAMES HARWOOD, B.A., 60, Howitt-road, Hampstead, London, N.W.

DISESTABLISHMENT.

The Liberation Society's Public Meeting

(in connection with the Triennial Conference),

HOLBORN HALL, GRAY'S INN ROAD, W.C.

Tuesday, November 7, 7.30 p.m.

Speakers:

Mr. WALTER ROCH, M.P., Rev. J. G. STEVENSON, B.A., Mr. JOHN MASSIE, J.P., Rev RICHARD RICHARD.

GRESHAM LECTURES.

DR. BLAKE ODGERS, K.C., Gresham Professor of Law, will deliver Four Lectures on the History and Jurisdiction of our present Civil Courts at the City of London School, Victoria Embankment, E.C., on Nov. 11, 12, 13, and 14, at 6.0 p.m. Admission free to men and women.

WEST CENTRAL HOTEL

A First-Class Hotel for Ladies and Gentlemen.

Pronounced by the Press to be the Best Temperance Hotel in United Kingdom. Highly commended by thousands of Guests from all parts of the World. Passenger Lifts.

Apartment, Service, and Table d'Hôte Breakfast from 5/-

SOUTHAMPTON ROW, LONDON

Tariff and Guide on application to Frederic Smith & Sons.

UNIVERSITY HALL,

Gordon Square, W.C.

(Between Russell Square and Euston Square.)

Morning, 11.15.

Evening, 7.

November.

9. Rev. CHARLES HARGROVE, of Leeds.
16. Rev. Dr. EDGAR THACKRAY, of Huddersfield.
23. Rev. WILLIAM WOODING.
30. Rev. JOSEPH WOOD.

December.

7. Rev. Dr. S. H. MELLONE, Principal of the Home Missionary College, Manchester.

LONDON DISTRICT UNITARIAN SOCIETY.

THE

AUTUMN MEETING

will be held in

The Chapel Hall, Rosslyn Hill, Hampstead

(Entrance in Willoughby Road),

on Friday, November 14, 1913.

Speakers:

Mr. A. SAVAGE COOPER, President.
Mrs. CLASSON DRUMMOND.
Rev. ALEXANDER GORDON, M.A.
Mr. C. FELLOWS PEARSON.
Mr. E. R. FYSON, and others.

Tea and Coffee 8 p.m.

Chair to be taken at 8.30 p.m.

RONALD BARTRAM, Hon. Secretary.

THEOSOPHICAL SOCIETY.

Temporary Hall adjoining 19, Tavistock Square, W.

Sunday Evening Lectures at 7 p.m.

COURSE OF LECTURES ON

MAN'S LIFE in the LIGHT OF THEOSOPHY.

Nov. 9. Our Spiritual Future. A. P. SINNETT.

THE THEISTIC CHURCH.

For the Worship of the One God only,

SWALLOW ST. (opposite St. James's Church),
PICCADILLY, W.

REV. WALTER WALSH, D.D.

Sundays at 11 and 7.

SUBJECTS for November 9:

Morning: The Sermon on the Mount.

Evening: Elijah, the Whirlwind Reformer.

Schools.

WILLASTON SCHOOL.

NANTWICH, CHESHIRE.

Opened 1900.

A Public School on Modern Lines with a Preparatory Department. Inclusive Fee, 20 Guineas per Term.

Headmaster: H. LANG JONES, M.A. Oxon.

Full Prospectus on application.

CHANNING HOUSE HIGH SCHOOL

AND BOARDING SCHOOL FOR GIRLS, HIGHGATE, LONDON, N. Head Mistress: Miss LILIAN TALBOT, B.A., Honours Lond. Preparation for London Inter. Arts and Matriculation, Senior Cambridge Local, and Associated Board (Music). Healthy situation, Hockey, Cricket, and Swimming. Special terms for daughters of Unitarian ministers.—Apply to the HEAD MISTRESS.

LIVERPOOL NURSERY TRAINING COLLEGE

LADIES Trained as Children's Nurses. Fee, £35 for six months' course. Children in residence.—For particulars apply, HON. SEC., Liverpool Ladies' Sanitary Association, Incorporated, 19, Beaumont-street, Liverpool.

Miss MAUD STREET, L.R.A.M.

Contralto.

(Daughter of the late Rev. Jas. C. Street.)

Teacher of Piano, Singing, Harmony, &c.—Apply for terms to 11A, Portsdown-road, Maida-vale, W

Theodore Parker's Works.

NEW EDITION.

Crown 8vo., 3s. net each, by post, 3/4.

A Discourse of Matters Pertaining to Religion.

Edited with a Preface by
THOMAS WENTWORTH HIGGINSON.

Theism, Atheism, and the Popular Theology.

Edited with a Preface by
CHARLES W. WENDTE, D.D.

The World of Matter and the Spirit of Man.

Edited with Notes by
GEORGE WILLIS COOKE.

Sermons of Religion.

Edited with a Preface by
SAMUEL A. ELIOT, D.D.

BOOK ROOM, Essex Hall, Essex Street, Strand, W.C

OUR CALENDAR.

It is requested that notice of any alteration in the Calendar be sent to *the Publisher* not later than Thursday Morning.

N.B.—The name of the Minister of the Church is in all cases inserted, unless instructions are received to the contrary by Thursday morning before the date of issue.

SUNDAY, November 9.

LONDON.

Acton, Creffield Road, 11.15 and 7, Rev. A. C. HOLDEN, M.A.

Bermondsey, Fort-road, 7, Mr. H. N. CALEY.

Blackfriars Mission and Stamford-street Chapel, 11 and 7.

Brixton, Unitarian Christian Church, Effra-road, 11, Rev. J. A. PEARSON; 7, Rev. D. DELTA EVANS.

Child's Hill, All Souls', Weech-road, Finchley-road, 11.15 and 6.30, Rev. EDGAR DAPLYN.

Croydon, Free Christian Church, Wellesley-road, 11 and 7, Rev. W. MORITZ WESTON, D.D.

Essex Church, The Mall, Notting Hill Gate, 11, Rev. FRANK K. FREESTON; 7, Rev. H. E. B. SPEIGHT, M.A.

Finchley, Granville-road, Ballards-lane, 11 and 6.30, Rev. BASIL MARTIN, M.A. Evening discourses during November—"Religious Movements of Modern Times." Nov. 9, "John Wesley and the Evangelical Revival."

Forest Gate, Upton-lane, 11, Mr. R. W. SORENSEN; 6.30, Mr. A. J. HEALE.

Hackney, New Gravel Pit Church, Chatham-place, 11.15 and 7, Rev. BERTRAM LISTER.

Hampstead, Rosslyn-hill Chapel, 11.15 and 6.30, Rev. H. GOW, B.A.

Highgate-hill Unitarian Christian Church, 11 and 6.30, Rev. A. A. CHARLESWORTH.

Ilford, High-road, 11 and 7, Rev. A. H. BIGGS.

Islington, Unity Church, Upper-street, 11 and 7, Rev. Dr. TUDOR JONES, Ph.D.

Kentish Town, Clarence-road, N.W., 11 and 7, Rev. F. HANKINSON.

Kilburn, Quex-road, 11 and 7, Rev. T. P. SPEDDING.

Lewisham, Unitarian Christian Church, High-street, 11 and 7, Rev. W. W. CHYNOWETH POPE.

Leytonstone, 632, High-road, 6.30, Mr. F. G. BARRETT-AYRES.

Mansford-street Church and Mission, Bethnal Green, 7, Rev. GORDON COOPER.

Peckham, Avondale-road, 11 and 6.30, Rev. D. W. ROBSON, B.D.

Richmond Free Church, Ormond-road, 11.15, Rev. W. H. DRUMMOND.

South Norwood League House, 141, Portland-road, 7, Rev. J. A. PEARSON.

Stoke Newington Green, 11.15 and 7, Dr. J. LIONEL TAYLER.

Stratford Unitarian Church, 11, Mr. A. J. HEALE; 6.30, Mr. STANLEY MOSSOP.

The Theistic Church, Swallow-street, W., 11 and 7, Rev. WALTER WALSH, D.D.

University Hall, Gordon-square, W.C., 11.15, and 7, Rev. CHAS. HARGROVE, M.A.

Wandsworth Unitarian Christian Church, East Hill, 11 and 7, Rev. W. G. TARRANT, B.A.

Wimbledon, Smaller Worple Hall, 7, Mr. W. LEE, B.A.

Wood Green Unity Church, 11 and 7, Rev. JOSEPH WILSON.

Woolwich, Carmel Chapel, Anglesea-road, 3 and 6.30, Rev. T. F. M. BROCKWAY.

ABERSTWYTH, New-street Meeting House, 11 and 6.30. Supply.

BATH, Trim-street Chapel, 11 and 6.30, Rev. J. McDOWELL.

BIRMINGHAM, Old Meeting Church, Bristol-street, 11 and 6.30, Rev. J. M. LLOYD THOMAS.

BIRMINGHAM, Church of the Messiah, Broad-street, 11 and 6.30, Rev. J. W. AUSTIN, M.A.

BLACKPOOL, South Shore Unitarian Free Church, Lytham-road South, 11 and 6.30, Rev. H. BODELL SMITH.

BOLTON, Halliwall-road Free Church, 10.45 and 6.30.

BOURNEMOUTH, Unitarian Church, West Hill-road, 11 and 6.30, Rev. V. D. DAVIS, B.A.

BRIGHTON, Free Christian Church, New-road, 11 and 7, Rev. VICTOR MOODY.

BURY ST. EDMUNDS (Free Christian), Churchgate-street, 11 and 6.45, Rev. GEORGE WARD.

BUXTON, Hartington-road Church, 11 and 6.30, Rev. G. STREET.

CAMBRIDGE, Assembly Hall, Downing-street, 10.30, Rev. E. W. LUMMIS, M.A.

CHESTER, Matthew Henry's Chapel, 11 and 6.30, Rev. H. D. ROBERTS of Liverpool. 213th Anniversary.

CLIFTON, Oakfield-road Church, 11 and 6.30, Dr. G. F. BECKH.

DEAN Row, 10.45 and 6.30, Rev. E. A. VOYSEY, M.A.

DOVER, Adrian-street, near Market-square, 11 and 6.30, Rev. C. A. GINEVER.

DUBLIN, Stephen's Green West, 12 and 7, Rev. E. SAVELL HICKS, M.A.

EVESHAM, Oat-street Chapel, 11 and 6.30, Rev. W. E. WILLIAMS.

GEE CROSS, 11, Rev. H. ENFIELD DOWSON; 6.30, Rev. F. HEMING VAUGHAN.

HASTINGS, South Terrace, Queen's-road, 11 and 6.30, Rev. EDGAR LOCKETT.

HORSHAM, Free Christian Church, Worthing-road, 11 and 6.30, Rev. PRIESTLEY PRIME.

HULL, Park-street Church (Unitarian), 10.45 and 6.30, Rev. LAWRENCE CLARE.

LEEDS, Mill Hill, 10.45 and 6.30, Rev. R. NICOL CROSS, M.A.

LEICESTER, The Great Meeting, 11 and 6.30, Rev. EDGAR I. FRIPP.

LEWES, Westgate Chapel, 11 and 6.30, Rev. J. M. CONNELL.

LISCARD-WALLASEY, Memorial Church, Manor-road, 11 and 6.30, Rev. A. E. PARRY.

LIVERPOOL, Ancient Chapel of Toxteth, 11 and 6.30, Rev. C. CRADDOCK.

LIVERPOOL, Hope-street Church, 11 and 6.30, Rev. E. D. PRIESTLEY EVANS, of Bury.

LIVERPOOL, Ullet-road, Sefton-park, 11, Rev. R. F. RATTRAY, M.A., Ph.D.; 6.30, Rev. J. C. ODGERS, B.A.

MAIDSTONE, Unitarian Church, Earl-street, 11 and 6.30, Rev. ALEXANDER FARQUHARSON.

MANCHESTER, Cross-street Chapel, 10.45 and 6.30, Rev. E. L. H. THOMAS, B.A. Tuesday, November 11, 1.15 to 1.45, Rev. Dr. MELLONE, D.Sc., M.A.

MANCHESTER, Platt Chapel, 11 and 6.30, Rev. W. WHITAKER.

MANCHESTER, Upper Brook-street, Free Church, 11 and 6.30, Rev. E. W. SEALEY, M.A.

NEWCASTLE-ON-TYNE, near Free Library, 10.45 and 6.30, Rev. ALFRED HALL, M.A.

NEWPORT, Isle of Wight, Unitarian Church, High-street, 11 and 6.30, Rev. J. RUDDLE.

OXFORD, Manchester College, 11.30, Rev. Dr. CARPENTER.

PORTSMOUTH, High-street Chapel, 11 and 6.45, Rev. G. W. THOMPSON.

PORTSMOUTH, St. Thomas-street, 6.45, Rev. T. BOND.

PRESTON, Unitarian Chapel, Church-street, 10.45 and 6.30, Rev. M. ROWE.

SCARBOROUGH, Westborough, 10.45 and 6.30, Rev. JOSEPH WAIN.

SHEFFIELD, Upper Chapel, 11 and 6.30, Rev. C. J. STREET, M.A., LL.B.

SIDMOUTH, Old Meeting, High-street, 11 and 6.30, Rev. WILLIAM AGAR.

SOUTHPORT, Portland-street Church, 11 and 6.30, Rev. J. BIRKS.

SOUTHAMPTON, Church of the Saviour, London-road, 11 and 6.30, Rev. A. R. ANDREAE.

TORQUAY, Unity Church, Montpellier-road, 11 and 6.30, Rev. A. E. O'CONNOR.

TUNBRIDGE WELLS, Dudley Institute, 11 and 6.30, Rev. G. B. STALLWORTHY.

WEST KIRBY, Meeting Room, Grange-road, 11 and 6.30.

CAPETOWN.

Free Protestant (Unitarian) Church, Hout-street, 6.45, Rev. RAMSDEN BALMFORTH.

ADELAIDE, S. AUSTRALIA.

Unitarian Christian Church, Wakefield-street, 11 and 7, Rev. WILFRED HARRIS, M.A.

MELBOURNE, AUSTRALIA.

Free Religious Fellowship, Collins-street, 11 and 7, Rev. F. SINCLAIR, M.A.

VICTORIA, BRITISH COLUMBIA.

Unitarian Church, Eagles Hall, 1319, Government-street, Sundays, 7.30 p.m.

MARRIAGE.

LIPSCOMB—ROBINSON.—On November 1, at St. Andrew's Church, Wimbledon, Frederick Martin, eldest son of the late Rev. F. B. Lipscomb, to Dorothy Octavia, youngest daughter of the late Rev. W. W. Robinson, of Gainsborough.

GOLDEN WEDDING.

MATHEWS.—PHILPOT.—On November 3, 1863, at St. Leonard's Church, St. Leonard's-on-Sea, by Rev. W. N. Tilson Marsh, Thomas Mathews, of South Norwood, to Mary Elizabeth Philpot, of St. Leonard's-on-Sea. Now at Denmark-road, South Norwood.

Situations

VACANT AND WANTED.

YOUNG LADY (Higher Local Honours) wants situation. French (acquired abroad, excellent German, Botany, Music.—Address, H., INQUIRER Office, 3, Essex-street, Strand, W.C.

TYPEWRITING.—All kinds of MSS. carefully and promptly copied.—Miss KENNEDY, 20, County Grove, Camberwell, S.E.

PULPIT SUPPLY.

Mr. E. CAPLETON, who holds a Special Certificate from S.E. Advisory Committee, is open to accept engagements. Has had twenty years' active experience.—Address, 113, Highbury New Park, N.

The Inquirer.

SUBSCRIPTION TERMS.

| To all parts of the World:— | s. | d. |
|-----------------------------|----|----|
| PER QUARTER | 1 | 8 |
| PER HALF-YEAR | 3 | 4 |
| PER YEAR | 6 | 6 |

One Shilling per year extra will be charged if credit is taken.

Cheques, &c., for Subscriptions, &c., should be made payable to THE INQUIRER Publishing Company, Ltd., at 3, Essex Street, Strand, W.C. All communications for the Editor should be sent to 23, Cannon Place, Hampstead, N.W., endorsed "Inquirer."

NOTICE.

Readers who experience difficulty in obtaining THE INQUIRER locally will greatly oblige by communicating with the Publisher, 3, Essex-street, Strand, W.C.

ADVERTISEMENT RATES.

| | £ | s. | d. |
|---------------------------|---|----|----|
| PER PAGE | 6 | 0 | 0 |
| HALF PAGE | 3 | 0 | 0 |
| PER COLUMN | 2 | 0 | 0 |
| INCH IN COLUMN | 0 | 3 | 6 |
| FRONT PAGE—INCH IN COLUMN | 0 | 4 | 6 |

PREPAID RATES.

All orders under this heading must be accompanied by remittance.

Calendar Notices, 10/- for entire year, for two lines; extra lines, 4d. each.

Births, Marriages, and Deaths. 1d. per word. Minimum charge, 1s. 6d.

Situations Vacant and Wanted, 20 words, 1s. Each additional 6 words or part of 6 words, 3d. Three insertions for the price of two.

All communications and payments in respect of Advertisements should be made to The Manager, "Inquirer" Office, 3, Essex-street, Strand, W.C.

Advertisements should arrive not later than Twelve o'clock on THURSDAY to appear the same week.

THE INQUIRER.

A Journal of Liberal Religion, Literature, and Social Progress.

CONTENTS.

| | | | | | |
|---|-----|--|-----|--|-----|
| NOTES OF THE WEEK | 707 | BOOKS AND REVIEWS :— | | MEETINGS AND GENERAL NEWS :— | |
| THE LIBERAL CHRISTIAN PULPIT :— | | The Revolt of Democracy | 712 | Liverpool and District | 715 |
| All Saints' and All Souls' | 709 | Education and Sex | 712 | Mr. Edward Carpenter on "Rest" | 716 |
| THE AUTUMN WOODS | 710 | The History of Psychology | 713 | National Conference | 716 |
| NONCONFORMIST CHURCH ARCHITECTURE.—I. 710 | | The Life and Teaching of Jesus | 713 | The British and Foreign Unitarian Assoc. 717 | |
| CORRESPONDENCE :— | | Introduction to the Books of the New | | The Prisons Report | 717 |
| A Moral Challenge | 711 | Testament | 713 | The Social Movement | 718 |
| The Plight of Armenia | 712 | Literary Notes | 714 | NEWS OF THE CHURCHES | 718 |
| Welcome into Church Membership | 712 | Publications Received | 714 | NOTES AND JOTTINGS | 719 |
| | | FOR THE CHILDREN | 714 | OUR CHESS COLUMN | 720 |

** * All letters and manuscripts for the Editor should be sent to 23, Cannon Place, Hampstead, N.W.*

NOTES OF THE WEEK.

WE may place the publication of Captain Scott's Journals among the chief events of the week, for they add a fresh chapter to the imperishable record of human heroism. It is as a revelation of character, amid surroundings which were calculated to reduce life to its simplest terms, that they will make their widest appeal. When the situation was clearly hopeless the temptation came to choose a painless death by suicide, but was resisted. "We did intend to finish ourselves," Captain Scott wrote, "when things proved like this, but we have decided to die naturally in the track." The instinct against suicide is one of the fine products of Christian civilisation, and we hope that these words will produce a deep impression in quarters where there is some tendency to argue that the easy and self-chosen method of exit from trouble is lawful and right. To encourage such a sentiment in ourselves or to admire it in others is a practical denial of the faith that even in the last extremity we can be more than conquerors through Him who loved us.

THE tendency to exalt the wisdom and understanding of the present generation by contrasting them with the ignorance and narrowness of the days when our mothers and grandmothers were young has been carried to great lengths in recent controversy; but we are a little surprised to find a man of such sound knowledge and judgment as Mr. Bryce falling so easily into this rhetorical snare. In a speech last Monday on behalf of "The Girls' Public Day School Trust and its Building Fund" he said that

when the Royal Commission on Secondary Education was set up in 1865 the education of girls was practically non-existent. This no doubt is true in the sense that middle-class education was almost entirely a matter of private enterprise; but it is very far from true if it is meant to imply that there were not at that time numerous well-educated women, with alert minds and a good store of knowledge, in middle class families. They may have had little acquaintance with the more technical parts of learning, which bulk so largely in examinations, but they were well-read, rich in gracious sympathies, and alert to what was happening in the world around them.

THE rapid and necessary growth of girls' schools under public control has led inevitably to some over-emphasis of the value of examinations and a corresponding depreciation of those aspects of education which cannot be tested in this way. In a later part of his speech Mr. Bryce showed that he was aware of this danger when he warned his hearers against disparaging the study of what used to be called the humanities—the study of literary and human subjects as distinguished from subjects belonging to the domain of natural science. Subsequently Dr. M. E. Sadler spoke of the dangers inherent in any formula of intellectual efficiency as the end of education. Their whole system of education, he said, possessed far too little of self-training; there should be more of the creative art in the education of girls. During the next twenty years they must try to get away from the evil influence of benevolently intended examinations which made them seem so intellectually great when often they had done so little creative work.

At the great meeting which was held in the Albert Hall last Saturday to protest

against the imprisonment of James Larkin for sedition, Mr. George Russell ("A. E.") uttered a terrible and scathing indictment of the slums of Dublin and the degrading conditions in which the people live. "You have no idea," he said, "what the slums in Dublin are like. There are more than 20,000 families each living in one room. Many of these dens are so horrible, so insanitary, so overrun with vermin that doctors tell me that the only condition on which a man can purchase sleep is that he is drugged with drink. The Psalmist says the Lord gives sleep to His beloved, but in these Dublin dens men and women must pay the devil's price for a little of that peace of God. It maddens me to think that man the immortal, man the divine, should exist in such degradation, that his heirship of the ages should be the life of a brute. I beseech you not to forsake these men who are out on strike. They may have been to blame for many an action. The masters may perhaps justifiably complain of things done and undone. But if the masters have rights by the light of reason and for the moment, the men are right by the right of spirit and for eternity. This Labour uprising in Ireland is the despairing effort of humanity to raise itself out of a dismal swamp of disease and poverty. James Larkin may have been an indiscreet leader. He may have committed blunders. But I believe, in the sight of Heaven, the crimes are all on the other side."

"NEARLY all the manhood," Mr. Russell continued, "is found among the obscure myriads who are paid from 5s. to 25s. per week. The men who will sacrifice anything for a principle get rarer and rarer above that limit of wealth. I am a literary man, a lover of ideas, but I have found few people in my life who would sacrifice anything for a principle.

Yet in Dublin, when the masters issued that humiliating document, asking men on penalty of dismissal to swear never to join a trade union, thousands of men who had no connection with the Irish Transport Workers' Union, many among them personally hostile to that organisation, refused to obey. They would not sign away their freedom, their right to choose their own heroes and their own ideas. Most of these men had no strike funds to fall back on. They had wives and children depending on them. Quietly and grimly they took through hunger the path to the heavenly city. They stand silently about the streets. God alone knows what is passing in the hearts of these men. Nobody in the press in Dublin has said a word about it. Nobody has praised them; no one has put a crown upon their brows. Yet these men are the true heroes of Ireland to-day. They are the descendants of Oscar, Cuculain, the heroes of our ancient stories. For all their tattered garments, I recognise in these obscure men a majesty of spirit. It is in these workers in the towns and in the men in the cabins in the country that the hope of Ireland lies. The poor have always helped each other, and it is they who listen eagerly to the preachers of a social order based on brotherhood and co-operation. I am a literary man, and not a manual worker. I am but a voice, while they are the deed and the being, but I would be ashamed ever in my life again to speak of an ideal if I did not stand by these men and say of them what I hold to be true. If you back them up to-day they will be able to fight their own battles to-morrow, and perhaps to give you an example. I beseech you not to forsake these men."

* * *

WE make no apology for this long quotation from Mr. Russell's speech, and it needs no comment from us. It will be recognised at once as one of the great utterances of our time on behalf of brotherhood and the rights of the poor. The vision of the poet has flamed into wonder and wrath. These are the impassioned words of prophecy. They have in them the fire and the moral indignation of the Old Testament. If they had been written by Micah or Isaiah we should read them amid hushed silence in our churches and hear in them the voice of God. "I truly am full of power by the spirit of the Lord, and of judgment, and of might, to declare unto Jacob his transgression, and to Israel his sin."

* * *

THERE has been a growing uneasiness in the Church of England concerning the third question put to Deacons at the time of their ordination (Question:—Do you unfeignedly believe all the Canonical Scriptures of the Old and New Testament? Answer:—I do believe them), and there is a widespread de-

sire that it should be revised in order to remove the difficulty felt by many scrupulous minds. With this end in view a group of examining chaplains in Cambridge, most of them being also teachers of theology, have addressed a letter to the Archbishop of Canterbury. It is stated that the Divinity Professors both at Oxford and Cambridge are in general agreement with the views expressed in the letter. The signatories suggest that it would be more satisfactory if the question took this form, "Do you believe in the Holy Scriptures as given by inspiration of God?" Failing this or a similar verbal alteration they are evidently of opinion that some general declaration of the intention of the question should be made, so that it may be clear that those who make the required declaration are not debarred from full acceptance of the results of scientific, historical and literary investigation. "Unfeignedly believe," they plead, if retained, "must be understood as declarative of a moral and spiritual conviction that is independent of questions such as these."

* * *

"As students and teachers," the letter continues, "the duty is laid upon us to welcome fresh light upon the Scriptures, from whatever source it comes. It is only by patient study of them in relation to all the knowledge that can be derived from other sources that we can come to know the message which they as the Word of God have to teach us. We believe that such study tends continuously to confirm the spiritual authority of Scripture even if it leads us in certain respects to conceptions different from some that have been current in former ages. And we anticipate nothing but advantage to the Church from the inclusion in the ranks of the ministry of men who are prepared by adequate knowledge of the history of Christian thought and ecclesiastical usage to prosecute such studies as fully as their opportunities allow. It appears from evidence which has been brought before us that men who would do good service to the Church are at the present time deterred from offering themselves for Ordination by the fact that they cannot give an affirmative answer to the question in what seems to them to be its natural meaning."

* * *

THE Archbishop of Canterbury has given his consent to the publication of the letter and to that extent the views expressed have obtained official endorsement; but the real difficulty of the situation is disclosed in the words "natural meaning." No amount of episcopal easing of consciences will enable the mind trained in modern methods of research, with their high standards of exactness and veracity, to take refuge with much comfort in an

ecclesiastical gloss. Moreover the difficulty is not confined to a few offending phrases which only need to be altered or removed in order to make the theological structure of the Prayer Book satisfactory to the men who feel unable at present to take orders. The old view of the Bible is one of the Prayer Book presuppositions. It is continually instilled into the mind of the reader and the worshipper, and it is certainly difficult to get away from its "natural meaning" or to deny that it is generally implied even when it is not expressed. In saying this we do not wish to show any lack of sympathy with this small measure of relief. We welcome everything which will rescue the rich religious treasure of the Church of England from obscurantism and bring it into closer touch with the forces of the modern world. But in their plea to be allowed to alter or re-interpret one doubtful or offending phrase these Cambridge divines are only touching the fringe of the difficulty with the tips of their fingers.

* * *

THE Cavendish Association, which has been formed to enlist young men of public school and university education in social service for the common good, held inaugural meetings in London and Manchester and in several other large towns on Wednesday. The London meeting was addressed by the Archbishop of Canterbury and the Prime Minister. The principal speakers in Manchester were Sir Edward Grey and Lord Hugh Cecil. It is hoped that the Association will be useful not only in suggesting fruitful openings for social service, but also in supplying adequate training so as to do away with the waste and lack of understanding which destroy the value of a great deal of philanthropic effort. "One great object of the Association," Lord Hugh Cecil pointed out, "is to get to the bottom of the distresses of society so that we shall avoid superficial treatment which is really heartless although it wears the air of benevolence." In the course of his speech Mr. Asquith said that while the Association was to be strictly non-political and non-sectarian, that did not mean that it intended to do without convictions. There was no reason in nature or in experience why men should not accomplish great things under the stress of common convictions which for the moment and for the purposes in hand were neither competitive nor aggressive. In these days some of the outward and traditional modes of religious expression and communion did not seem to make the same appeal, whether by way of attraction or obligation, even to serious-minded Englishmen as they used to do, but however that might be and whatever the cause, there was no evidence whatever to show that Christian ideals had grown less powerful or more dim.

THE LIBERAL CHRISTIAN PULPIT.

ALL SAINTS' AND ALL SOULS'.

BY THE REV. J. M. LLOYD THOMAS.

TO-DAY is the festival of All Saints or All Hallows, from the O.E. *halgian*, to make or keep holy. It is a day originally dedicated to the honour of all martyrs. And it seemed specially fitting that we should have observed it last year by giving special prominence to the 250th anniversary of the ejection of our spiritual forefathers from the Church of England by the cruel Act of Uniformity of 1662. It was meet and right that we should then remember more especially our own Puritan and Nonconformist martyrs. But the day has a wider reach than any section of the Christian Church. It celebrates the memory of all the good of every denomination who have endured hardness as good soldiers of Christ; all just persons who have been persecuted for righteousness' sake—all saints, all the *pure* in heart—that is, all genuine *puritans* in this beautiful and broad meaning of the word.

It seems to me a thousand pities that Nonconformists have permitted the celebration of this festival to fall into disuse—just as it seems to me most regrettable that the Anglican Church has no place in its calendar for All Souls' Day. These two days following on one another are days which even simple piety should remember. If even the Positivist Agnostics—in their "Church of Humanity"—observe a special day as a "Day of all the Dead," shall we who believe in the immortality of spirits not commemorate the faithful departed and set apart a special day for that purpose? In the liturgy most commonly used in our group of churches, the liturgy compiled chiefly, I believe, by Dr. Martineau and Dr. Sadler, nearly every service has a prayer of thanksgiving and commemoration for all God's faithful departed. It is surely a right and natural instinct, and no fear or prejudice should prevent this solemn observance of a day of all the dead, who are not dead but alive for evermore. "All souls are Mine"; the souls of our beloved and lost ones are in God's hands. They are still working their way upward, and growing more and more perfectly into God's full and blessed presence. Is it not an inhumanly heartless and unnatural thing to say we must not think of them and meditate with fond and loving memory of them, and breathe some prayerful wish or intercession on their behalf, and think of them as doing the like for us, and so let our mind seek to grasp the thought of this mighty democracy of the dead?

And "All Saints," which precedes it, what is this but a day of thanksgiving for the great and saintly in all ages—for the holy influence and example of all tender and beautiful spirits, for the fact that we are compassed about by a

great cloud of witnesses—so that the beating of their invisible wings freshens and quicken the atmosphere of our worship, and the music of the choir invisible becomes the gladness of our world?

For my part, suffer me to say that as long as I have breath in my body I shall not willingly let any one section of the Church of Christ—Roman, Greek, Anglican, Eastern or Western, Protestant or Catholic, orthodox or heterodox—make a monopoly of these things. They belong to the rich common heritage of Christendom, and upon that heritage I take, and, please God, ever will take my stand. Our old Puritan forefathers were wiser, more catholic, less narrow and superficial than some of their modern descendants and followers; and I am going to recall to-night the words of one who is in a special way dear to us—old Richard Baxter, who laboured as a Puritan on behalf of a true Catholic Church.

He says with a true humility, "I must confess, such is my weakness, that I find a frequent need of remembering the holy hosts of saints and angels that are with God, to embolden my soul, and make the thoughts of heaven more familiar and sweet by abating my strangeness, amazedness and fear."

And why did this old Puritan divine, the author of that book with the lovely musical title of "The Saints' Everlasting Rest"—why did he direct us to observe this high communion? He felt, as some of us feel who in this respect would fain be his successors, the reality of the corporate union of all true lovers of God; he had a sense deep and instinctive of the continuity and solidarity of the Christian Church. He believed that souls were not isolated and apart. In his own imagery, "As many drops of water will gather into one, or many streams will run into one river, or many small flames, if you bring them near, will make all into one, and everything is inclined as it were to incorporate with its like, so it is with the truly sanctified soul." He directed us to look up to the blessedness of departed souls as members of the same body, rejoicing with them and praising God that hath so exalted them. This is the benefit of holy love and Christian Unity, that it maketh our brethren's happiness to be unto us in a manner as if it were our own. "When you feel a cooling of your love to God, or of your zeal, or reverence, or other graces, think then of the temper of those holy souls that see his glory!" and "when you draw near to God in his holy worship, remember that you are part of the same society with those blessed spirits that are praising him in perfection. Remember that you are members of the same choir, and your part must go to make up the melody."

"When you are tempted to think meanly of the Kingdom of Christ, as if his flock were so small and poor and sinful as to be inconsiderable, look up to the world of blessed souls which dwell above."

"When you are dismayed under the burden of your sins, the greatness of your corruptions, the weakness of your graces, the imperfection of your duties, look up to the blessed souls with Christ

and remember that all those glorified spirits were once in flesh as you now are, and once they lay at the feet of God in tears and groans and cries as you do; they were once fain to cry out of the burden of their sins and moan under the weakness of their graces as you now do."

"When you are deterred from the presence of the dreadful God and think he will not accept such as you, remember that those souls were once as dark and distant from God and unworthy of his acceptance as you now are. A fearful child receiveth boldness, to see his brethren in his father's arms."

"When you see divisions among believers, and hear one of this party and another for that, and hear them bitterly censuring each other, look up then to the saints with Christ and think what perfect love and peace and concord is among them."

"When you are afraid of death or would find more willingness to die, look up to the blessed souls with Christ, and think that you are but to pass that way, which all those souls have gone before you . . . to the company of all those blessed spirits."

"When you are overmuch troubled for the death of your godly friends, look up to that world of blessed souls, . . . and think whether it be not better for them to be there than here; and whether you are not bound by the law of love, to rejoice with them that are thus exalted."

"The necessary part of our communion with the saints in heaven, being of so great importance to the church on earth, I commend it to the due consideration of the faithful, whether our forgetfulness of it is not to be much repented of, and whether it be not a work to be more seriously minded for the time to come."

"And I must confess," he continues, "I know not why it should be thought unlawful to celebrate the memorial of the life or martyrdom of any extraordinary servant of God, by an anniversary solemnity on a set appropriate day; it is but to keep the thankful remembrance of God's mercy to the Church, and sure the life and death of such is not the smallest of the Church's mercies here on earth."*

It is in the spirit of these words of this old Puritan, and remembering his reservations and warnings, that we, direct descendants of the same Puritans, should celebrate this great day.

In some ways it must mean more to us than to him, precisely because our faith believes in the ultimate salvation of all souls. We cannot believe that God desires the everlasting punishment of one single soul. All sinners who pass hence, pass, indeed, into a state of punishment or discipline, but we believe it is remedial, purifying, and healing, not vindictive. We believe they are working their way out of the mire and the filth into purity, joy, and holiness. We believe that their spiritual progress may yet be upward and onward, and that not only the souls of the righteous are in the hands of God,

* The foregoing passages, with others, may be found in Vol. V., "Collected Works" (Orme), in the beautiful tenth chapter entitled "Directions about our Communion with Holy Souls departed and now in Christ," and the following chapter entitled "Directions about our Communion with the Holy Angels."

but also the souls of the unrighteous, and that he will at last bring all his children home. The foulest shall yet learn to pray that they may reach through any flood or fire of pain, "whiteness most white."

All souls, then, are already saints, or saints in the making, and it is no superstition, but a true Christian instinct which would pray, "Eternal rest give unto them, O God, And let perpetual light shine upon them and may they rest in peace." Amen.

THE AUTUMN WOODS.

BY EDWARD LEWIS.

How good it is!

To get into the woods; to leave the last human habitation behind you; to return from the pathway, and enter the Great Quiet.

To crush through the fading bracken, almost breast-high, then stop and listen to catch your own heart-beats—are they only your own heart-beats?

To start a pheasant at your feet, and try to call it back to you, the dear, strong-winged, timid thing.

To take the red berries in your hand without plucking them, and hold them as a medium holds some piece of property belonging to you that he may bring you messages from the spirit world; to be the medium between your own soul and the Soul of All Things, as you hold the berries.

To stand for a long time quite still with your back to the great stem of a tree, and look up at the sky through the tracery of the twigs, the lattice of the branches; or watch the leaves flutter gently to the ground; or wait for the rabbit that will surely come rummaging through the brushwood and stop suddenly catching sight of you, and prick its ears, and sniff the air, until it is sure that you are just a wild thing too, and then continue its gentle foray to your very feet.

To sit on the white stile and watch the sun westering into the golden haze until it sinks, a huge red ball, behind the trees. To loosen your clothes, and feel the touch of the cool air upon your warm flesh; to breathe deep and long; to raise your arms and lift your Soul like a chalice in your hands to the heavenly fountains of Beauty that it may be filled.

And—perhaps best of all—to feel that all this light, colour, spaciousness, peace, loveliness, purity, is within you; that you include it within yourself; that it is not of something other than yourself, but of you.

How good it is!

You town-dwellers, busy, hard-worked, driven, harassed, anxious, concerned about many things, weary, heavy-laden; who, for relaxation and what you call Rest, spend your spare time and spare money in going somewhere to be amused, or excited, or maybe even instructed at the feet of those who can fill your hands with information; do you know how the country is looking just now beyond the far irregular rim of your city?

Do you know that the Traveller's Joy is out, drooping in silver-grey festoons from the dark pines?

Do you know that the pheasant is churking in the coppice?

Do you know that the poplars are like spires of flame?

Do you know that a carpet of gold and scarlet has been spread by the Winds in the quiet fields for your feet?

Do you know that the silver birches are like fountains of golden stars poised in the still air?

Do you know that the chestnuts are lying among the leaves underneath the trees, their green prickly shells burst open, and the brown nuts showing?

Do you know that the brambles are trailing blood-red across the pathway?

Do you know that, in this late even of the year, Nature is undressing herself in her chamber, to which if you be gentlemanly and pure in heart you can have entry, and may gaze upon her silvery feet, and watch her as with bare uplifted arms she loosens the tresses of her hair?

Do you know that in the country God has escaped the limits of your doctrines, has slipped the meshes of your institutions, and is truant from your man-made shrines, and is the Life that is open, windy, deep, far, lucent, healthy, joyous, free; His presence is full of gleaming light, and deep colour, and delicate scents, and fair sounds; His the gladness of life and the splendour of death; He roams the hills, and the birds wheel their wide circles round His head; His feet are in the meadows where the cattle crop and browse, and the woods with their leafy turrets and their flaming banners are His pavilion whither He calls you to an intimate and dear Companionship?

Do you know all this?

There you go along the dusty crowded highway, pursuing your ambition, making your money, seeking your amusement, gathering your information, forging your way ahead, wearing yourself out, knowing no Rest, only Change.

The Angel of the Lord calls you from where she sits among the mysteries of the Deep Wood,

"IS IT NOTHING TO YOU, ALL YE THAT PASS BY?"

Oh, that thou hadst known the things that belong to thy peace!

NONCONFORMIST CHURCH ARCHITECTURE.

I.

WHAT should be the appropriate architectural treatment of a modern place of worship belonging to a "Unitarian, Liberal Christian, Free Christian, Presbyterian, or other Non-Subscribing or kindred Congregation" usually indicated in somewhat vague terms as "one of our churches," and claiming inclusion in the pages of the "Essex Hall Year Book"?

The problem, like all those connected with architectural expression, is much complicated by considerations of sentiment and tradition, and cannot be approached

from an exclusively modern point of view.

Everyone will now agree that a building should sincerely interpret the object for which it was erected, and should be the natural outcome of the conditions, social and climatic, of its own period and place: however much, for instance, we may admire the Parthenon, we no longer feel it necessary, as a former generation did, to build Greek-Doric chapels regardless of the inconvenient and inappropriate results which were bound to flow from the very nature of Greek-Doric-ness; but, on the other hand, we cannot ignore the past, for the reason that traditions and "old associations" are actually part of the conditions of the present, and must have more or less weight in any state of existence into which memory enters at all.

This weight is perhaps greater in matters of religious form and expression than in any other branch of human activity, and in all periods the changes resulting from new developments and altered conditions have been more slowly carried out in ecclesiastical than in civil and domestic architecture.

Some survey of our history in this matter is, therefore, desirable if we are to estimate its claims fairly in attacking the modern problem.

First and foremost, let it be noted that the whole question of a "style of architecture" specially appropriate to churches, or indeed to any other kind of building, is peculiar to the last hundred years; before that time it had never been raised, and if raised would have conveyed no meaning. By the end of the eighteenth century the increase of knowledge about the work of other nations and periods, which had begun with the Italian Renaissance, reached a point when it became possible for groups of architects to adapt some particular past method of building to modern uses, independently of the general stream of architectural tradition and progress. It is true that the stream had already been violently diverted in previous centuries; but it had still pursued one undivided course, and none of its strength had as yet been drawn off into those later side channels which so often ended in stagnant backwaters. In other words, architecture up to that time was "vernacular," and to the great majority of those engaged in it, intuitive.

It was, therefore, impossible to propound the question of the proper style for a church, or a town hall, or a cottage; allowing for differences in function, they were all designed on exactly the same principles in any given period.

And, more than this, no one in those periods would recognise that he was employing a style at all. If you had asked the builder of Salisbury or Rheims Cathedral what style of Gothic he was using, you would have appeared incomprehensible to him, just as you would have seemed to Julius Caesar, if you had asked him what he was doing in "B.C. 50." The whole idea of styles belongs to critical and not to creative epochs; and even in exceptional cases like the Italian Renaissance, which was both creative and critical, the revival and adaptation of past forms was imposed on the present as the only reasonable and sound method available, not simply as an alternative, depending on individual choice and taste.

The cathedral builder, of course, realised that he did not use the same treatment as his predecessor; but this he would have put down to ignorance on the part of his predecessor, and he never doubted his own superiority in taste and skill, as we see by the ruthless way in which he destroyed existing work to make way for his own enlargements and improvements.

A clockmaker would be puzzled if asked for a clock that kept ecclesiastical time, or municipal time, or domestic time; he would say that all his clocks were designed to tell "the time" simply: in the same way the mediæval or renaissance builder would have asserted that he was producing "architecture," pure and simple, and that he knew only one kind for all purposes.

It must, however, be remembered that at different periods one particular type of building has dominated the whole field; all mediæval architecture was tinged with ecclesiastical forms because the church was the dominating work of the time, just as in the late eighteenth century all building is tinged with the cold stateliness of the great classical country seats and town mansions. But the fourteenth century warehouse was just as "Gothic" as the cathedral, and the similarity in treatment can easily be seen in such cases as the hall and chapel of an earlier college at Oxford or Cambridge—both much the same in design—but the chapel on the whole imposing its ecclesiastical influence on the hall without receiving much secular impression in return; while the contrary is seen in some of the heavy, palatial-looking churches of the eighteenth century, such as St. John's, Westminster.

We shall, therefore, find that for the first century of our religious history the chapels followed the general trend of architectural form universal in their own period, and that there was no such thing as a special design for religious buildings, much less a "Nonconformist," as distinguished from an Orthodox style.

Taking 1662 as the starting point of the history, it is obvious that the mediæval period lies entirely outside our range. Little church building took place after the suppression of the monasteries, for the reason that all possible needs were already provided for, and by the time of the Reformation the Gothic age was at an end, and the influence of the Italian Renaissance thoroughly established. The whole theory of the correct form and arrangement of a place of worship was now completely changed; and it happened that almost at the moment when Nonconformity came into existence, an opportunity arose in the Established Church for expounding this theory on the grandest scale. The Great Fire of London in 1666 did for the Reformation church builders what the burning of the Acropolis by the Persians did for the Athenians—it gave them a "clean slate" on which to write the architectural message of a new age.

Wren's first design for St. Paul's was the outward and visible embodiment of the Protestant Church, with its emphasis on the preacher, and the great congregation in a central space, as opposed to the long-drawn chancel of the mediæval cathedral, solidly screening the priestly ceremonies from the profane eye of the laity. It was only Court influence which obliged him after all to accept the mediæval plan and

transform it as best he could to meet the needs of his time. But in the City churches we find the free and sincere expression of these needs, and there is no sign of mediæval forms, introduced merely for the sake of tradition and past associations. The consequence is that on us, with our experience of architectural history in the nineteenth century, Wren's smaller churches produce a strongly "Nonconformist" effect, which we hardly realise to have been the universal quality of the church design at that time.

Sir Walter Besant wrote of them, "The churches were what is called ugly"—(this from the point of view of the modern Gothicism). "The people sat in pews, each family by itself; all churches had galleries and the service was conducted from a three-decker." The statement about galleries is an exaggeration; but would not this be an equally exact description of the Chapels of Ipswich, or Taunton, or Cross-street, Manchester, as originally designed? The gallery and the three-decker were characteristic features in that age, just as the choir-screen and the stained-glass windows were in earlier centuries.

Nonconformity arose in a period when the predominant influence in architecture was not ecclesiastical, and the beauty of its early chapels is quite different from that of the cathedrals. Gothic architecture, as most highly developed in Northern France, was a vast system of balanced construction in stone, severely logical and mechanically perfect in theory, though seldom attaining real stability in practice; depending not at all on "ornament" for its own sake apart from construction. All its forms were those appropriate to masonry and stone carving; even the feathery delicacy of the choir-stall canopy is not really suited to a fibrous material like oak or chestnut, but is an imitation of the stone tracery work found on a larger scale in windows and niches.

But Wren's churches and the contemporary chapels are not, in this sense, expressions of a system of construction at all; he had usually to deal with confined sites of square or oblong shape, and with extreme ingenuity he devised the form of his ceilings and the disposition of his columns in order to obtain light and shade, space and variety, as to which the shell of the building itself gave no logical indications. His churches depend for their effect, firstly on this arrangement of the ceiling plan, and secondly on their exquisite oak fittings, reredos, pulpit, sounding-board, pew fronts, gallery, and organ case. Here there is no forcing of wood into unsuitable decorative forms; it is the apotheosis of "joinery," and whether or not adorned by the wonderful carving of Grinling Gibbons and his school, it possesses the beauty which comes from all perfect and appropriate treatment of a constructive material, a beauty which of its kind is not inferior to that of vaulted roofs and stained glass windows; with a

* In criticising examples, I must be understood to quote them simply as specimens of their type or period, often representing a large number. It is probably not given to any of us to have seen every one of our 294 places of worship in England alone, and I have to draw my examples from the 60 or so with which I am acquainted at first hand.

quality not emotional and romantic, but calm, dignified, and intellectual, like the beauty of that religion which it was designed to serve.

RONALD P. JONES.

CORRESPONDENCE.

The Editor is not responsible for the opinions expressed by correspondents. LETTERS CANNOT BE INSERTED WITHOUT THE WRITER'S NAME, and all private information should be accompanied by the name and address of the senders.

A MORAL CHALLENGE.

SIR,—I waited to see a reply to Mr. Victor Moody's letter in your issue of October 25, but as no answer has yet appeared may I be permitted to ask two questions?

(1) Mr. Moody described Nietzsche as a "great moral teacher," and urged your readers "to recognise our allies when we see them." May I ask whether as Christians we can recognise such statements as these as the words of a "great moral teacher"?

Nietzsche says: "Let us rid the world of the notion of sin, and banish with it the idea of punishment" ("The Dawn of Day," p. 199, English translation). Or this: "Nothing is true, everything is lawful" ("Thus Spake Zarathustra," p. 407); or, "He whose fathers liked women and strong wines and wild boars, what if he were to demand chastity of himself? It would be folly! It is much, verily methinketh, for such an one, if he is the husband of one or two or three women" ("Thus Spake Zarathustra," p. 436); or, "When we give up Christian belief, we hereby deprive ourselves of the right to maintain a stand on Christian morality" ("Twilight of the Idols," Vol. III. of his works, p. 166).

(2) Mr. Moody also says: "There are those among us who feel that Nietzsche, as well as Christ, has a message for the world, and that these two great teachers are far from being antagonists."

May I ask how two such teachers can be anything but utterly opposed when Nietzsche makes the following statements? After quoting the saying of St. Paul, 1 Cor. iii. 16, about our being the temple of God if the Spirit of God dwells in us, Nietzsche adds, "Such utterances cannot be sufficiently despised" (Vol. III., works: "The Anti-Christ," p. 313); "One does well to put on gloves when reading the New Testament. The proximity of so much uncleanness almost compels one to do so" ("Anti-Christ," p. 314); and the conclusion of the book entitled "Anti-Christ," p. 354: "This eternal accusation of Christianity I shall write on all walls, wherever there are walls. I have letters for making even the blind see. I call Christianity the one great curse, the one great intrinsic depravity, the one great instinct of revenge, for which no expedient is sufficiently poisonous, secret, subterranean, mean; I call it the one immortal blemish of mankind." Is not Nietzsche, when he states that he does not maintain a stand on Christian morality, to a Christian an "im-

moralist," and when he speaks of Christianity as "the one great curse" a bitter anti-Christian?—Yours, &c.,

S. BURROWS.

148, Edmund-road, Hastings.

THE PLIGHT OF ARMENIA.

SIR,—The following news which has reached the Armenian Patriarchate at Constantinople shows the intolerable conditions of existence under which the people of the oldest Christian nation are living. Urfa (Diarbekir), October 1.—Two Turks of Urfa, named Shekho Bini Ibrahim and Hassan Bini Khalil, urged their Armenian barber to allow his boy, Khoren, aged ten, to carry some provisions to the former's house. They took him out of the town and after brutally ill-treating him, stoned the child to death at the mouth of the valley called Mighni Mar. Relations grew anxious, and the Vicar appealed to the Governor. On the evidence of the barber, Shekho, one of the murderers, was arrested, and on his confession Hassan was also arrested. The two criminals led by the police showed the spot where they murdered the boy and the trail of blood which they had attempted to cover with earth. The Christian population is very excited. It is to be hoped these criminals will not be acquitted as others have been.

A telegram from the Vicar of Cesarea states that the gendarme Mustapha has abducted Esther, wife of Garabed, of the village Monjasan, by force. After four days' ill-treatment she fled from the gendarme and protested to the Governor, supported by her husband. The question being referred to the magistrate, the latter detained Esther for five hours, and then declared that she had adopted Islam and was willing to marry Mustapha!

Facts speak for themselves. Many more of the same character are before me.

We are told that the Turkish Government is negotiating for a loan of £28,000,000. If any money is paid over before a European Governor-General is appointed over the Armenian provinces to safeguard the lives, honour, and property of the Christian population, then the Great Powers will simply make it possible for the reign of anarchy and injustice to be prolonged.

In the hope that many of your readers may be interested in this matter,

Yours, &c.,

EMILY J. ROBINSON.

35A, Elsham-road, Kensington, W.

October 30, 1913.

WELCOME INTO CHURCH MEMBERSHIP.

SIR,—Might I ask, through the medium of your paper, any ministers who have a Form of Welcome Service for new members of a congregation if they will kindly communicate with me, saying briefly what form the welcome to membership takes. Our Committee have the matter under consideration, and it would help us considerably to know what other Ministers or Congregations are doing in this way. With thanks in anticipation.—Yours, &c.,

J. MORLEY MILLS.

Grove House,,

Failsforth, Manchester.

BOOKS AND REVIEWS.

THE REVOLT OF DEMOCRACY.

The Revolt of Democracy. By Alfred Russel Wallace. London: Cassell & Co. 2s. 6d. net.

THIS remarkable little book is by a man in his ninety-second year who is yet filled with the spirit and the enthusiasms of youth. In a very true sense the world belongs to the young. But youth and age are not measured by the almanac. Men like Isaac Newton, Michael Angelo, Darwin, and Gladstone knew the art of keeping young. And there are to-day many men of five-and-twenty who are not really so young as Alfred Russel Wallace. The eye may be a little dimmed and the natural force a little abated, although it does not look like it; but the intellect is as clear, the sympathies as wide and fresh, the outlook as gloriously utopian as they were fifty years ago. The experiences of a long life are for Wallace as they were for Ulysses, "An arch wherethro' gleam untravelled worlds." He sees in the revolt of democracy, which is in full swing, the promise of a fairer social order than the world has yet known, and he proclaims his faith in the ideals of a socialism which is to-day the hope shining through the turbulence of the vast labour unrest of our age, so alarming to our pastors and masters in their easy chairs. "Why should not working-men have easy chairs also?" he cries, and really the question is difficult to answer.

Perhaps the best part of this little book after all is the preliminary chapter, in which Mr. Marchant tells in brief the life-story of the author. Wallace had few early advantages. Taken from school at 14 years of age and set to earn his own living, he gave all his spare hours to study, reading such science, poetry, history and economics as opportunity presented, and by a noble perseverance fitting himself for the career of a great scientific observer. In the end he won name and fame as a naturalist, second only to Charles Darwin. The friendship of these two men is one of the most beautiful things in the records of scientific biography. Working in the same field, yet unknown to each other, they arrived almost on the same day at the same conclusions, and thereby revolutionised science.

Wallace sent his essay on the "Origin of Species" to Darwin, the naturalist he most honoured, to whom it came as a blow to find that he had been forestalled in his doctrine of the "survival of the fittest." He had already written a large part of his famous book, but he insisted that Wallace's essay should at once be made public. In a short time these two became the closest friends, and although rivals in the same line of work never a spark of jealousy disturbed their relations. Each gave the other's labours the most generous reception and applause: each gave the other credit for the theory of natural selection.

But, unlike Darwin, Wallace was a man of many interests. The hardships and the injustices often suffered by the poor of the land early came home to him and led him to the study of economic, industrial and social problems. He founded and

became president of the Land Nationalisation Society—an office he still holds. In youth he had embraced a completely materialistic theory of life, but his investigations into the conditions necessary for the best development of life, combined with the manifestation of a working Intelligence foreseeing and organising the forces of nature, slowly moulded him into the socialistic, spiritualistic and theistic mind of his maturer years.

"The Revolt of Democracy" consists of eleven short chapters treating of strikes, wages, unemployment, the workers' claims and kindred subjects. The book is much more a statement of faith than an argument. It gives us the point of view of what may be called a sane socialism. It is one of many interpretations of the great problem of our day—the problem of poverty, of economic freedom, of labour unrest, of social change and transformation which is working at the very roots of values, institutions and customs which seemed to a previous generation as stable and immutable as the rocks or the law of gravitation. Its aim is not repair or reform, but revolutionary reconstruction as fundamental as the eighteenth century change from feudalism to Capitalism. "We are told," says an American economist, "that all this social disturbance is but the vain discontent of envy, greed, and wild anarchism, stirred up by self-seeking demagogues and fired by the appeal that is made of an artificial and impossible scheme of society." Well, the man must be blind indeed who sees nothing more than this in the world-wide unrest of labour. At least it is the hunger and thirst of men for a more human life, a richer, fuller life for the hearth and home, a life redeemed from the curse of ignoble poverty and given its chance of self-development, culture, sufficient leisure for the enjoyment of books and art, sufficient means for the decencies of existence. It is largely an ethical movement, a revolt against age-long injustices and privations inflicted on the weak by the strong. In some respects it has within it the dynamic of religious faith. One of its most arresting features is in the fact that many of its most trusted leaders are devoted disciples of the Carpenter's Son. He that hath ears to hear will discern in this vast, surging unrest of our time a voice as from another realm than this, crying to the toiling sons of men: "Come up higher."

J. W.

EDUCATION AND SEX.

Life and its Beginnings. For Girls under 12. Dr. Helen Webb.

From Girlhood to Womanhood. For Girls above 12. Dr. Elizabeth Sloan Chesser.

What a Boy should Know. For Boys under 12. Dr. A. T. Schofield and Dr. Percy V. Jackson.

Before I Wed; or, Young Men and Marriage. Sir Thomas Clouston, M.D., LL.D.

London: Cassell & Co. 2s. 6d. net, each.

WE welcome the "Questions of Sex" series as an honest attempt to build up a healthier and sounder tradition in one of the most urgent problems of physical and spiritual education. That which awaits them is stated to the young in these books in sane and wholesome terms. Each volume contains a rather non-committal

preface by Dr. Boyd Carpenter, and a convincing introduction by the Rev. F. B. Meyer. Dr. Helen Webb addresses herself to girls under twelve, and essays to answer the inevitable question, How came we here? Whether such girls will set themselves to read the book is a little doubtful; even a natural curiosity may be frightened by the recurrence of hard words. But in a book to be read and discussed together by mother and child (as the author tacitly advises) we find Dr. Webb's discoursing of protoplasm and cells, of plant-life, of "air-babies" and "water-babies," and "land-babies," and lastly of the baby in the home, most skilful, and at times beautiful—especially in the use of religious and scriptural poetry to clinch the descriptions. Dr. Elizabeth Chesser's treatment of the transition stage in girlhood deserves nothing but praise. Every chapter should prove appealing to those for whom it is written, and eminently readable. Although the book is full of sensible and "motherly" advice the writer is careful to avoid an over-serious tone. She quotes from Stevenson, "to miss the joy is to miss all"; and the average girl will rise from the perusal of this little work freed from necessities of subterfuge, simplified and methodised in her thought of sex implications, and strengthened in her sense of the wonder and the beauty and the desire of life. Sir Thomas Clouston speaks wisely and practically on marriage and on themselves to young men, dwelling principally on the medical side of the problem. He effectually removes the blinkers; but in plain though always dignified language he urges the "thou shalt" as well as the "thou shalt not." "What a Boy Should Know" is an endeavour to give information naturally and healthily which so many boys receive, voluntarily or involuntarily, from sources that often prove a positive outrage on wholesome boyhood. If the book reaches only the intelligent minority some evil will be spared, and some good will be done.

Altogether, this is a series to be welcomed, and probably it will be welcomed by those not entrenched in conservatism, and a fashion of reticence that admittedly has not worked well. Let the doubter compare such initiation as this (for initiation there will be) with the usual initiation of chance; and he may come to be convinced that the early enlisting of the body and mind on the side of purity and strength is to raise "the most powerful of all bulwarks against the invasion of a vicious conception of life and the consequent degradation of sex."

F. R.

THE HISTORY OF PSYCHOLOGY.

History of Psychology. James Mark Baldwin. Rationalist Press Assoc., Ltd. Watts & Co. 2 vols. 1s. per vol.

PROFESSOR J. M. BALDWIN, whose energy must be as inexhaustible as his learning is great, has found time to prepare for the Rationalist Press Association a history of psychology which should find many readers. The name and repute of the author are in this case sufficient guarantee of the excellence of the work, and the work is excellent. To write the history

of psychology, at any rate till that history comes to quite recent times, is to write also the history of general philosophical speculation, and consequently Professor Baldwin's book is a remarkably good introduction to philosophy. Psychology did not become a science in its own right, independent of philosophy, till towards the middle of the last century, but since that time an enormous amount of work of various kinds has been accomplished. Of this definite and peculiarly psychological work and its results Professor Baldwin gives a splendid account in the latter portions of his second volume. It is impossible to review the work in any detail; the cost of the volumes is so small that they can be easily purchased and studied in their entirety, as they should be, by anyone interested. The many references given in footnotes to other competent writers on psychology are themselves an excellent bibliography and a continual stimulus to further inquiry. If we may single out certain things as especially noteworthy, we would refer to the way in which Professor Baldwin uses all through his theory of analogy between racial and individual development, to his treatment of the psychology of feeling, intuition, and æsthetic sensibility, to his enlightening remarks on mysticism (especially vol. i. p. 102 ff., and vol. ii. p. 28), to his plea for scientific method (vol. i. p. 68 and elsewhere), and to his concluding summary of the whole subject. If we may, further, venture a minor criticism or two, we may suggest that the obvious misprint on p. 34 vol. i., "Parminides" for Parmenides (the only misprint we have found) might be altered; that "Leibniz" is a more acceptable spelling than "Leibnitz" (vol. i. p. 121, &c.); that "actuality" (vol. i. p. 61) is not a quite adequate rendering of Aristotle's *ἐνέργεια*; that in the brief exposition of Herbart (vol. ii. p. 62) the phrase "active inertia," as equal to *Selbsterhaltung*, is confusing (though, indeed, not more confusing than Herbart's own statements); and that, finally, in a new edition three un-English expressions might be altered—vol. i. p. 58, "outgo of the imagination"; vol. i. p. 71, "view-point"; vol. i. p. 88, "back of knowledge," for "behind." The book is enlivened by some remarkably good portraits of eminent thinkers. Personally, we can only say that we have thoroughly enjoyed these two little volumes.

S. A. M.

THE LIFE AND TEACHING OF JESUS ACCORDING TO THE EARLIEST SOURCES. By C. F. Kent, Ph.D. London: Hodder & Stoughton. 5s. net.

LIVES of Jesus, as every reader of Schweitzer knows, are many and varied, alike in purpose and value. The latest is by no means the least valuable. Professor Kent is an American scholar of acknowledged authority in the fields of Hebrew history and the Old Testament. Not always is the Old Testament expert perfectly happy in New Testament studies. Like Wellhausen, however, Professor Kent has made a distinct contribution to the subject by his investigation of the sources of Christianity. If, in this field, he lacks

the brilliance and originality of the great German critic, he is more positive and less pessimistic. Throughout he applies the scientific method with a fearlessness and reverence that should win the approbation of every sincere seeker after truth. The language is simple, the arrangement excellent, and the style lucid. "The thoughtful men and women, inside and outside the Church," for whom the book is written, will do well to give it their most earnest attention. The bibliography will be found helpful by students and ministers. To illustrate the fine spirit of Professor Kent's work, we select a passage from the chapter on Jesus, the Saviour of Mankind. "Jesus is the Saviour of men because he was the intrepid pioneer, the dauntless explorer in the boundless world of religious truth and experience, the successful discoverer of God, the elder brother, who, as the teacher of his fellow-men, is able to show them the true goal and value of life and the art of living. Fellowship with God, discipleship with Jesus, and brotherhood with man—this is a trinity which Christianity presents to the world to-day as the supreme object of faith and endeavour."

INTRODUCTION TO THE BOOKS OF THE NEW TESTAMENT. By Willoughby C. Allen, M.A., and L. W. Grensted, M.A., B.D. Edinburgh: T. & T. Clark. 5s. net.

THOSE who desire a simple Introduction to the New Testament, written from the conservative point of view, may find it in this volume written by the Principal and Vice-Principal of Egerton Hall, Manchester. The arrangement is very good, and the references, almost exclusively, to books in English. The criticism by more Liberal scholars of the conclusions here accepted are by no means overlooked; but the traditional, apologetic case for the authorship and date of the New Testament books is seldom abandoned. Not infrequently, indeed, does the statement given on the other side seem to demand a different conclusion. It reminds one of Le Clerc's remark when John Mill, the father of English Textual Criticism, gave his verdict in favour of the authenticity of 1 John v. 7:—"If Dr. Mill hath not concluded here like a judicious critic, yet certainly he hath shown himself to be a candid and ingenious man in producing the arguments which effectually overturn his own opinion."

ONLY a writer for the Rationalist Press could have produced a book on the Old Testament which makes no mention of Hebrew Prophecy ("The Old Testament," by Chilperic Edwards. London: Watts & Co. 9d.) It is a case of Hamlet with the Prince left out, for Prophecy not merely came before Law, but was from first to last the inspiration of Israel's noblest sons; not forgetting the Founder of Christianity himself. It is, indeed, the one phenomenon in Hebrew religion without parallel in the great ethnic religions; hence, possibly, the reason why it is passed over in silence by Mr. Chilperic Edwards. For the rest, there is much information in this cheap little text-book, including references to recent discoveries in Egypt; and an admirable bibliography is appended.

LITERARY NOTES.

MESSRS. MACMILLAN will publish shortly a book entitled "Property: Its Duties and Rights—Historically, Philosophically, and Religiously Regarded," containing articles by various writers, with an introduction by the Bishop of Oxford. Professor L. T. Hobhouse writes on "The Historical Evolution of Property in Fact and in Idea." "The Philosophical Theory of Property" is dealt with under two heads—A. Historical Survey and Criticism, by Canon Rashdall; B. Constructive Statement, by A. D. Lindsay, Tutor of Balliol College. "The Religious Idea of Property" is dealt with in three divisions—A. Biblical and Early Christian, by Dr. Vernon Bartlet; B. Mediæval, by Dr. A. J. Carlyle; and C. In Post-Reformation England, by Mr. H. G. Wood. The fourth section of the work examines "The Present Situation and its Appeal," and is written by Canon Scott Holland.

* * *

"THE Old Testament in Life and Literature," by Miss Jane T. Stoddart, the first of two volumes which will appear under the general title of "The Bible in Life and Literature," is about to be published by Messrs. Hodder & Stoughton. These books are arranged on a wholly new plan, and have no connection with homiletic literature of the ordinary type. Messrs. Hodder & Stoughton also announce "The Expositor's Dictionary of Poetical Quotations," edited by Dr. James Moffatt, uniform in style and size with "The Expositor's Dictionary of Texts" and "The Expositor's Treasury of Children's Sermons," to which it forms a supplementary volume.

* * *

AUGUSTE RODIN is about to begin the preparation of his voluminous notes on art for publication, and for this purpose will leave Paris in January and take up his quarters somewhere in the South of France, or perhaps Italy, where he can devote himself uninterruptedly to his task. He will be assisted by his friend, the American author, Mr. Warrington Dawson, and the book, when it appears some time next spring, will be one of the literary events of the year. Rodin is a thinker as well as a great sculptor, and it is said by those who have been privileged to see his notes, which were scribbled down hastily on scraps of paper just as ideas came into his mind, that nothing like them has been written since the days of Leonardo da Vinci.

PUBLICATIONS RECEIVED.

AMERICAN UNITARIAN ASSOCIATION:—The Eternal Presence: William Henry Fish, jun.

MESSRS. CONSTABLE & Co.:—John Millington Synge and the Irish Theatre: Maurice Bourgeois. 7s. 6d. net.

CAMBRIDGE UNIVERSITY PRESS:—The Beautiful: Vernon Lee. 1s. net.

MESSRS. J. M. DENT & SONS:—Collection Gallia: Pensées de Pascal. 1s. net.

MR. T. N. FOULIS:—Irishmen All: George A. Birmingham. 5s. net. Reminiscences of Old Scots Folk: T. R. Barnett. 5s. net. Modern Musicians: J. C. Hadden. 3s. 6d. net. The Social Unrest: Its Cause and Solution: J. Ramsay Macdonald. 1s. net.

MESSRS. HODDER & STOUGHTON:—The Bible: Arthur S. Peake, M.A., D.D. 6s. In His Name: Thomas Wilson, B.D. 3s. 6d. net. The Right to Believe: Eleanor Harris Rowlands, Ph.D. 1s. net. A Tatter and Scarlet: S. R. Crockett. 6s. The Maréchale: James Strachan. 6s.

MESSRS. LONGMANS & Co.:—The World's Redemption: C. E. Rolt. 7s. 6d. net.

MESSRS. MACMILLAN & Co.:—A Changed Man and Other Tales: Thomas Hardy. 6s. The Life of Florence Nightingale: E. T. Cook. 2 vols. 30s. net. Political and Literary Essays: Earl of Cromer. 10s. 6d. net.

MESSRS. METHUEN & Co.:—Our Eternity: Maurice Maeterlinck. 5s. net.

OXFORD UNIVERSITY PRESS:—The Primitive Church and Reunion: W. Sanday, D.D., F.B.A. 4s. 6d. net.

MESSRS. G. P. PUTNAM'S SONS:—The Old Fashioned Woman: Elsie Clews Parsons. 6s. net.

MESSRS. SIDGWICK & JACKSON:—Attatroll: Heinrich Heine. 3s. 6d. net.

MESSRS. SMITH, ELDER & Co.:—The Place of English Literature in the Modern University: Sir Sidney Lee. 1s. net.

MR. T. FISHER UNWIN:—The Evidence for Communication with the Dead: Anna Hude. 10s. 6d. net.

MESSRS. WILLIAMS & NORGATE:—Monasticism and The Confessions of St. Augustine: Adolf Harnack. 3s. 6d. net.

MISCELLANEOUS.

Nineteenth Century, Review of Theology and Philosophy.

FOR THE CHILDREN.

HOLIDAY LESSONS.

I.

I WONDER how many of us have reckoned up all the lessons we have learnt during our holidays this year? Shall I tell you some of the things I learnt in mine? Well, first I learnt how very kind some folk are to strangers when they are travelling. That was taught me not only by English people, but by French and Swiss and German. I could not understand all they said, but I could understand their kind actions and smiles. I am very ashamed to say, too, that an English woman showed me how very selfish and disagreeable some people could be in trains. Such people seem to think so long as they get all *they* want other people don't matter, and behave in a way I am sure they would not if they only remembered the words of Jesus, "As ye would that men should do to you, do ye also to them."

Then I had some geography lessons in the very best possible way. I learnt what Mont Blanc was. I had known him before as a kind of blue-furred caterpillar on a map, and when I was a child I had to copy and learn a hymn by Coleridge, written in the Valley of Chamonix about the mountain. It had not interested me very much then, but now I learnt it in a very different way. I looked up to the great beautiful mountain rising silently from its silent sea of pines, with troops of stars visiting its head all night, and its ice-seas glittering in the moonlight. I saw it turn rosy with the sunrise and sunset, and I saw the lightning playing round its head. I walked over the frozen billows of its ice falls, and gathered the living flowers that skirt the eternal frost. I saw the Arve and Aveiron raving ceaselessly round its

base, and at night they sang me to sleep to the poet's words, "Earth with its thousand voices praises God." I know, too, how awful it is, for while I was there, a poor traveller was frozen to death amid its eternal snow. Mont Blanc will always be very real to me now, the great King of the Vale.

And the Rhone, which I had only known before as a line on a map, I now saw rushing down from its glaciers, its water all milky with the tiny particles of lime it had brought from the mountains. I saw how, after it had run forty-five miles along through Lake Geneva, it had deposited all this, and become exquisitely clear and blue, and went grandly along its great journey to water the South of France.

If only you might borrow the giant's seven-leagued boots, or the prince's magic carpet, wouldn't you love learning geography? It would be just glorious to go and see for yourselves how high the mountains are, and where the rivers flow. Well, after all, we have our magic trains, which make it much easier to go about than it was in the fairy-tale times, and I hope every one of you may some day be able to see some of the wonderful places over the sea. In the meantime you can be preparing. You will find that there is much more pleasure in seeing new places if you already know something about them. So don't shut your geography book with a bang the very earliest minute you can, but say to yourself, "I may go to that country one day, and I'll find out everything I can about it."

And are you learning French or German? If so, stick to it. I fear English people let others beat us in that respect. It seemed very clever when quite tiny children chattered away in French. But, after all, they can't help it. They are born to it, so to say. But when you go to a shop in France, and after having waited outside to get it all arranged ask for something in most carefully prepared French, and the shopkeeper answers in excellent English, "Thank you, and what does Madame want?" then you feel very small. If that ever happens to you, you will say to yourself, "Why can't I speak his language as well as he speaks mine?" The answer will be, because you have not made such good use of your opportunities.

E. DAVY.

A CORRECTION.—Dr. Carpenter asks us to state that his name was inserted by mistake in the paragraph which appeared last week on the "World Pilgrimage." He has already given a definite refusal to take part in it.

Four concert lectures on "The Social Background of Music," with illustrations from the music of the British Isles, France and Germany, will be given by Miss Dorothea Hollins at the Conference Hall, Central Buildings, Westminster, on Saturday, November 22, at 8 p.m., Saturday, December 20, and on evenings not yet fixed in January and February. The lectures are in aid of the Women's Labour League fund for additional baby clinics. Tickets can be obtained from Miss D. Hollins, 137, Church-street, Chelsea.

MEETINGS AND GENERAL NEWS.

LIVERPOOL AND DISTRICT.

BY OUR SPECIAL CORRESPONDENT.

THE nature of the new Forward Movement in the Liverpool District may be described first as intensive, secondly as extensive. On the intensive side the minister-at-large is ready and eager to respond to calls for service from any existing congregations which need such help. Next week, for instance, will be begun a series of week-evening addresses at St. Helen's, Crewe, and, with the consent of the Midland Christian Union, at Whitechurch, to continue until December. At Crewe a preliminary open-air meeting is proposed. In each place the addresses will be given in our own buildings, and the general effort is calculated to focus local attention upon the local church and its institutions. Similar work is already planned out for the New Year in the populous northern suburbs of Liverpool with the particular object of aiding the Bootle Free Church. These essays at home have naturally the first call upon the minister. Two week-evening lectures have already had Bootle Free Church as their theatre, and another will be given shortly at Chester. In addition, the minister is visiting congregations to take services every Sunday.

On the extensive side the ambition is to bring our message into new areas. But here energy will not, immediately at least, be directed to mere extensions of bricks and mortar. The aim is not so much to build new churches as to endeavour to leaven the minds and to quicken, if it may be, the souls of the inhabitants. In this connection it is necessary to state that the Liverpool District Missionary Association finds itself at the moment considerably in debt, and is uncertain not only as to the amount altogether available from the Evans Bequest, but as to the actual income which will be realised during the first year, beginning January 1, 1914. It may, however, be possible to subsidise the Van Mission for work next summer in the North Wales coast towns, and to follow up this general call to attention by direct personal contact with those men and women who are discovered to profess liberal religious views. An endeavour will be made to form Religious Study Circles. By next winter, if it is found not to be possible at the commencement of the year, a new experiment and departure projected from the beginning may be an accomplished fact. This generation is vastly more influenced through the eye than through the ear, and the man who will not listen will often quite willingly read. The Association has in mind a "Religious Free Press," and the possibilities of such a lever seem immense. It is certain that the Liberal Faith has never yet adequately used the Press as a permeating and pervasive agent. The intention is to distribute, gratuitously and systematically, a paper dealing sympathetically with the varying phases of religious belief in our day, and pressing home by all means the necessity of the religious interpretation of life. Thus,

though the living voice can be heard but seldom in any district, and then only by a limited audience, the printed message will be more pervasive and exert a continuous influence—often, perhaps, an almost unconscious one. Those who have been engaged in missionary enterprise will appreciate the satisfaction of being assured that a gospel is still in process of proclamation whether the gospeller is audible or not.

The Rev. T. R. Dann, secretary of the Liverpool Evangelical Free Church Council and also general secretary of the Liverpool Free Church Centre, has been advising the National Free Church Council to adopt a scheme of advisory boards throughout the country, and suggesting that these boards should work under a national board which would be in touch with all the great denominations. There is such an advisory board in Liverpool, the only one in the country. Mr. Dann's suggestion as to the overlapping of churches in the suburbs is timely; though in the present conditions of theological barriers it does not generally concern us. But his plea that the most vital necessity is to save the "down town churches," and make them strong centres of mission work, reminds us of the need of enlarging the influence of what we term, in the old nomenclature, Domestic Missions. Well equipped and thoroughly well officered, these can afford our people a most effective means of "evangelising"—and that in the profoundest sense of the word, religious and civic. At a Presidential Convention the Rev. Alexander Connell (John Watson's successor) spoke on "The Coming Religious Revival." He believed there would be less coercion of souls by personality under stress of emotion, but that the appeal would be more than ever to "instructed reason." They would attempt to impose no authority except that which was moral and spiritual and self-witnessing. "What was wanted to-day was not more sociology, but as a matter of fact more theology—an independent and clear judgment that would draw out what was in Christ eternal, of grace, of purity, and of compassion for the aching needs of our time." We are thus led to consider the social side of religion. At a recent interesting gathering of Churchmen, Free Churchmen, City Missionaries, and Y.M.C.A. officials the American "Men and Religion" idea was expounded. However, to this our missionaries were not invited, nor any of the "heretical way." But no social roots were touched; symptoms rather than causes were to be treated. It seems that Sociality alone will leaven Religion. Of course the order ought to be reversed. Religion is the impelling motive of our National Conference Union of Social Service, and owing to a notable suggestion made in Manchester College inter-denominational conferences of social service have been held at Swanwick. In Liverpool we have a Conference of Social Service Unions avowedly based on Religion. The chairman is Sir Edward Russell, and the Catholic Social Guild, the Christian Social Union, the Free Church Council, the Friends' Social Union, the National Conference Union, the Student Christian Movement, the Wesleyan Methodist Union all find place in it. The (Hope-

street Church) Social Problem Circle is the local representative of the National Conference Union. A valuable list of topics for lectures is offered by twenty-seven speakers, and all in the name of Religion. Nine of these speakers are members of the Social Problem Circle and the Committee of the Liverpool Anti-Sweating League. Labour conditions and the Minimum Wage constitute a large proportion of the subject-matter; Father Hughes, for example, offering as subjects "Usury and People's Banks," "Strikes and Lock-Outs," "The Minimum Wage." It seems as if the root of the matter lay in this Liverpool Conference of Social Service Unions. The actual Study Circles are very few. Some denominations represented in the Conference have none at all; nevertheless, the call to social service is being recognised, and the claim begins to be met.

Another sign of the times is manifest in the forthcoming "Social Conference" of the Christian Union in connection with the students of the University of Liverpool. The avowed aim is "to consider the responsibility of the students to Social Progress." The present writer is sorry not to have acceded to the request of the Union for a paper, but felt that on the institutional and administrative aspects of the Poor Law there were other men and women more competent to speak. One of the names suggested is now down on the official list. But the request in itself may be deemed to possess a certain significance.

The most beneficent and "root" agency of Social Reform in Liverpool is undoubtedly the Liverpool Anti-Sweating League. Politely discarded by the National Anti-Sweating League, because one of its objects was the organising of Women's Labour for itself, and for its vital connection with the Trade Boards Act, which both organisations pressed for, we find our policy is receiving the sincere testimony of imitation. In the *Daily News* publicity is given to a Conference to be held at Sunderland House on the 17th inst., when a fund will be started to secure satisfactory industrial representation on the Boards to sit for the fixing of a Minimum Wage on the four newly scheduled "sweated" industries, and to organise the workers for the forwarding of their interests as wage-earners. This action of ours is an outstanding example of the peculiar position of advantage the theological pioneer holds. We have had two paid women organisers for several years, and it is a noteworthy circumstance that the people of our faith are the main supporters of the Liverpool League. A popular Canon, now Bishop, failed to obtain a single subscription from the members of the Anglican community, although he himself was an ardent worker in the cause. Our office is a local centre for two "approved societies" under the Insurance Act, and thus we keep in touch with the girl and women workers. Successful meetings have already been held of workers in the sugar and confectionery trades; the name of one of our organisers has been duly sent up as a representative to the Board of Trade; and now the metal hollow-ware trade is receiving attention. This radical work is in effect the outcome of the Social Problem Circle.

MR. EDWARD CARPENTER ON "REST."

MR. EDWARD CARPENTER is always sure of a large audience at King's Weigh House, and on a recent Thursday, when he was announced to give an address on "Rest," the church was practically full some time before the appointed hour. The Rev. E. W. Lewis opened the proceedings with a few characteristic remarks in his usual happy vein, and Mr. Carpenter at once plunged into the heart of his subject, about which, he said, there was a quaint, almost comic sound in these days of incessant "speeding up" and nervous hurry. It was clear that we were all caught in a swift current which there was no chance of turning back, and although the evil results of our feverish way of living were obvious enough, it was impossible to return to the old leisurely habits which belonged to a different and less strenuous period. We must either allow ourselves to be swept along in danger of being driven mad, or we must find some way of resting, of remaining quiescent in the midst of the whirl of things. At the heart of those terrific cyclones which haunt the Southern seas and whirl round for hours with incredible velocity, so that any ship which got caught in them was in danger of instant shipwreck, there was a centre of absolute calm, and if once you reached it, it was possible with skilful navigation to remain perfectly safe for a considerable time though the waters were in commotion all around, and the cyclone itself was moving rapidly along. In some such way was it possible for men to preserve an inner abode where they could be perfectly calm in the midst of the world's distractions and preoccupations. This insane rush could not continue, and they would have to come back to that realisation of rest and repose which had always been known among the people of the East, but had been largely lost in the movement of civilisation and progress which had now practically circled the globe. They would, however, come back to it in a different sense, on a different turn of the spiral. The want of rest was largely due to ourselves. In some of the mines of Siberia convicts were chained to their wheelbarrows, not only while they worked, but throughout the twenty-four hours. It was easy to imagine what a terrible state of mind a man would be in after weeks, months, perhaps years of such torture; yet some men and women deliberately *chained themselves* to one occupation or desire in life, as the millionaire chains himself to the passion for making money, so that very often he cannot sleep at nights, and regrets from the bottom of his heart that he is enslaved by this obsession. They were all, of course, chained to a certain extent by their own nature, and the circumstances under which they were born, but they need not be foolish enough to multiply the bonds which held them by becoming the slaves of their passions, of individuals, ambitions, or even a sense of duty. All these things were right in their place, but if they were allowed the mastery, life ceased to be varied and expressive, and they themselves became a torment to themselves and to

all around them. Even self-sacrifice could be carried too far. People possessed of the spirit of self-sacrifice were always surrounded by selfish people, and really fostered selfishness. Rather than allow ourselves to become chained even to one particular virtue, which might make us judge others severely and prevent sympathy, we must hold ourselves back a little, realising that, after all, men are different from their qualities, that the real self is something apart, and exists in the midst of the cyclone of daily life. If we do not liberate ourselves some day a great calamity will do this for us, and though it may break our heart as well as our chains, from that moment we shall be free.

Rest, Mr. Carpenter continued, was simply a loosing of chains, a stilling of thoughts and desires which are not wrong in themselves only in so far as they overmaster and enslave us. They may not be rejected any more than the rider rejects his horse, only they must be made obedient. There was rest, too, in the thought of the unity of all mankind. In each of us there is a little spring of pure water which we pour into the great ocean of life, the reservoir of the spirit whence we were taken and to which life is the process of returning, and to understand that is to know that we are in perfect harmony with all, and that we can draw on that source for whatever we need. Often, however, the mind resembles a pool of muddy rather than clear water, but if allowed to remain it will gradually become clear of itself. We must not torment it with foolish desires and keep it in a state of commotion, and then it will become so clear that we shall see mirrored therein the flowers, the sky, and all the stars. Self-control is difficult, but it is absolutely essential both for mental and physical health. It is the necessary condition of power, and all efficiency and energy depend upon it. "He who discovers *inaction in action* is wise among mortals," says the Bhagavad-Gita, and it is perfectly easy, when you have learnt the secret, to be acting vehemently and effectively and at the same time in the centre of our being to remain quiet and at rest. This power is only to be obtained, however, by effort and labour, as everything else worth having must be obtained. If we want our minds to be still we must train them to stay still, and go on practising until we succeed. It is not to be done by any sort of magic. The opening of the heart must also be practised as well as the stilling of the mind. We must learn to open out our heart to all people on all sides, and make it big and charitable enough to include sinners as well as saints. And there must be a return as far as possible to the open air, for the gods do not abide in cramped spaces and stuffy rooms. We must come in contact with the great Presences of the earth, and learn the secret of the calm, leisurely manner which characterises those who labour close to nature, and carry on the most important work in the world. If these ideas are followed they will lead inevitably to the revelation of the secret of nature and life, namely, that at the heart of all the cyclonic powers and forces that whirl about us there is rest and repose and the peace which passeth understanding.

NATIONAL CONFERENCE.

THE Committee met at the Old Meeting, Birmingham, on Wednesday, October 29, when there were present the Revs. H. E. Dowson (in the chair), Rudolf Davis, W. W. C. Pope, H. D. Roberts, C. Roper, C. J. Street, J. M. Lloyd Thomas, Messrs. J. Hall Brooks, Ronald P. Jones, W. Byng Kenrick, John Lewis, F. W. Monks, T. Fletcher Robinson, J. Wigley, L. N. Williams, Percy J. Winsor, and the Secretary (the Rev. James Harwood).

The Secretary was requested to convey to the President (Mr. H. R. Rathbone) the assurance of the Committee's deepest sympathy with him in his recent grievous sorrow and the serious illness with which it has been followed.

The following resolution of condolence was adopted:—

"That the Committee of the National Conference desire to take the first opportunity of expressing their deepest regret at the death of their late colleague, Sir James W. Scott, Bart. First as treasurer, then as vice-president, he had rendered to the Conference for several years most generous service, which was much enhanced by the great personal regard he inspired among his associates through his life and character. The Committee, while deeply sensible of their own loss, beg respectfully to tender to Lady Scott and her family the assurance of sincere sympathy with them in their bereavement."

Deputations to the International Conference at Paris and to the annual meetings of the North Midland P. & U. Association and of the London and South-Eastern Counties Provincial Assembly presented their reports. Representatives were appointed to the autumnal meeting of the B. and F. U. Association and the annual meeting of the Sheffield and District Association. The Treasurer's annual accounts and his statement to date were presented.

The report of the Special Appeal for £50,000 showed that up to the present time £42,464 18s. had been promised in donations, of which £35,438 16s. 6d. has been actually received. Also new and increased annual subscriptions to the amount of £101 6s. 6d. have been secured. A fresh appeal is about to be made to congregations to complete the canvass among their members.

The place of the next Triennial Meetings was considered.

Recommendations as to Lay Workers on Probation were adopted.

In the absence, through illness, of the Rev. Joseph Wood, the following resolution, of which he had given notice, was adopted:—

"That in view of the widespread neglect of public worship and the decline of interest in church life and work, a Special Committee be appointed to ascertain as far as possible the facts with regard to the churches on the Conference Roll; and further, to inquire into the alleged causes and suggested remedies, and report thereon."

The following were appointed to constitute the Committee:—The President and Secretary, *ex-officio*; the Revs. J. Worsley Austin, H. E. Dowson, Alfred Hall, Joseph

Wood, Mrs. Sydney Martineau, Messrs. J. Hall Brooks, Ronald P. Jones, W. Byng Kenrick, John Lewis, J. Wigley, and a representative from Scotland and Ireland respectively.

The next meeting will be held in Manchester in January.

The following Annual Report of the Ministerial Settlements Board was presented.

FOURTH ANNUAL REPORT OF THE MINISTERIAL SETTLEMENTS BOARD TO SEPTEMBER 30, 1913.

Since the Board commenced operations in February, 1910, 65 applications from congregations and 94 applications from ministers have been received for its assistance. The year just concluded has been the most active since the Board was established. The numbers of congregations applying and of settlements effected by both congregations and ministers are greater than in any previous year, and though the number of ministers who have placed their names on the list has been previously exceeded, it is double that of the immediately preceding year.

Of the 17 settlements effected by congregations the Board seems to have been directly instrumental in 8 cases, and of the 20 settlements effected by ministers it has been instrumental in 7 cases. But in neither instance do these figures represent the whole result of its work, for both congregations and ministers who have reached settlements not directly mediated by the Board, have acknowledged the indirect assistance it has been able to give to them.

It is interesting to notice that at the end of the year, while the number of congregations seeking ministers (13) is larger than in any preceding year, the number of ministers on the list desiring congregations (21) is the smallest yet recorded.

A change has been made in the constitution and procedure of the Board. With the view of making its actual working more representative and at the same time of preserving the confidential character which is essential, the number of members has been reduced from 17 to 7, and the former Confidential Sub-Committee has been abolished. The Board now consists of the President and Secretary of the National Conference, three other members of the Conference Committee elected by that body, one representative from the Ministerial Fellowship, together with a representative from the Local Advisory Committee of the district in which the church seeking advice is situated. Further, when recommendations are made to congregations by their request, the names of ministers selected (not more than 3 at one time) are sent in alphabetical order, and not as previously in the order of preference indicated by the votes.

These changes which, after careful consideration, were adopted by the Conference Committee, have, there is good reason to believe, removed a certain feeling of dissatisfaction which existed in some quarters, and will contribute to the smooth and efficient performance of the important function entrusted to the Board.

THE BRITISH AND FOREIGN UNITARIAN ASSOCIATION. COLONIAL AND FOREIGN WORK.

THE following is a summary of the Report presented to the Council of the Unitarian Association at its quarterly meeting last week:—A special meeting of the Sub-Committee was held on July 14, in order to confer with the Rev. Dr. S. A. Eliot, President of the American Unitarian Association, and the Rev. Dr. C. W. Wendte, Secretary of Foreign Work for that Association, and Secretary of the International Congress. The conversation covered matters connected with most of the lands in which the two Associations are co-operating. Special attention was given to needs and opportunities in Canada, Italy, Bulgaria, and Jamaica, and an outline was presented of the visit of the Rev. J. T. Sunderland from September, 1913, to February, 1914, to Japan, China, Manila, Ceylon, and India. Liberal religious work in Iceland, Denmark, and other countries was also referred to.

In August last, the Secretary of the Association, the Rev. W. Copeland Bowie, left England on an important missionary visit to Canada and America. The American Unitarian Association, in urging that a representative of the home Association should be sent to the Dominion, emphasised the value of the work done in the far West during the last few years, and the encouragement which the presence of an accredited English minister would afford to the young congregations that have been established as a result of the joint effort of the two Associations. Mr. Bowie would also have an opportunity of lecturing under the Billings Trust; the American Association offered a generous contribution towards the cost of the tour. The Association heartily approved of the suggestion, and Mr. Bowie has by this time carried out the larger part of a programme which included visits to the following places: Mr. Bowie had a preliminary interview at Boston with Mr. Wilson, Secretary of the American Unitarian Association, and made himself better acquainted with the conditions and plans affecting Western Canada in particular; then, after a much needed short holiday trip among the Rocky Mountains, he began his mission visits at Victoria, B.C., where he arrived September 13. He has subsequently visited Vancouver, September 22; Calgary, September 27-30; Edmonton, October 3-6; Saskatoon, October 8; Moose Jaw, October 11-13; Regina, October 15; Winnipeg, October 18-22; Toronto, October 24-26; Hamilton, October 26-28; Ottawa, November 1-5; Montreal, November 6-10; Boston will be visited November 11-13; New York, November 14-15. Mr. Bowie has held services, given week-evening lectures, conferred with influential people, and in all ways possible strengthened the position. In addition, he has been invited to address the wider public, and has lost no opportunity thus offered of adding to the repute of our religious movement.

The Rev. J. T. Sunderland, of Ottawa, Canada, has left for an extended missionary journey to the East. He also travels under the auspices of the two Associations,

and will report to London the results of his visits, especially in India, where in addition to meeting the leading members of the various Brahma Samajes, he has signified his willingness to conduct any special inquiries as to work, *e.g.*, that in the Khasi Hills, in which the Association is particularly interested. The state of affairs in Southern India recently brought under the notice of the Association by Mr. Govindan will receive his attention.

The Rev. William Jellie is expected home from Wellington, New Zealand, in November, after a Colonial experience of thirteen years, ten of which were spent at Auckland where Mr. Jellie was succeeded in 1910 by the Rev. R. J. Hall, who, in turn, is leaving that pulpit in the New Year for Johannesburg, South Africa, in succession to the Rev. G. C. Sharpe. The latter will probably return to England as soon as Mr. Hall arrives. The Committee has devoted much time and attention to the duty of finding suitable ministers for these important posts, and also for other pulpits in Canada and Australia, and regrets that the supply of men willing and able to fulfil the peculiar conditions of a Colonial settlement is insufficient to meet the demand.

The report also refers, among other matters, to the International Congress at Paris, and to the visit of the Rev. F. Hankinson to the Unitarian Churches in Hungary.

THE PRISONS REPORT.

THE report of the Commissioners of Prisons for the past year has much in it which will raise the hopes of men and women engaged in social and religious work. Their days are often full of discouragement, and progress, at times, seems painfully slow. But here is this plain unvarnished tale of the year's convictions, which states that there is a growing decline in the prison population, the figures for last year being the lowest within statistical record. It is the opinion of the governors of prisons that this gratifying state of things is largely due to increasing prosperity in trade, but the Commissioners themselves go further, and regard it as conclusive evidence of the law-abiding instinct of the community, and of the operation of a higher standard of conduct. The number of prisoners received under sentence was 166,023, this figure comparing with 175,749 in the preceding year, or a decrease of 9,726. The total receptions on conviction were 413.1 per 100,000 of the population, representing a still further decrease on the number for the previous year (439.2), which marked the lowest point within statistical record. The low prison population thus strikingly indicated was maintained throughout the year, the daily average in local prisons being over 350 less than for the preceding year. With a view to making possible a comparison of the criminality of the country, so far as it can be measured by commitments to prison, a summary of the commitments for the last ten years is set out in an appendix. From this summary it appears that there has been a fall of 38,924 since 1903-4 in the number

of persons received into prison on conviction. Nearly all governors of prisons refer to the remarkable decrease of commitments in their respective districts, and the growing tendency to shorter sentences is also remarked upon. The Probation of Offenders Act is a great help to the magistrates who have to deal so frequently with trivial offences, committed very often by foolish young people through ignorance and lack of self-control, though it appears that it could be utilised even more in view of the fact that in London alone last year 2,128 youths between sixteen and twenty-one were committed to prison, and of the total number, 10,275, brought before the magistrates, only 838 were given the benefit of the Act.

CARE OF THE FEEBLE-MINDED.

THE INQUIRER FUND.

Miss Dendy, hon. secretary of the Lancashire and Cheshire Society for the Permanent Care of the Feeble-Minded, acknowledges the following contributions to the INQUIRER fund:—

| | |
|--------------------------------------|----------|
| Amount previously acknowledged | £35 12 0 |
| Anon | 0 10 0 |
| Mrs. Du Vallon | 1 0 0 |

THE SOCIAL MOVEMENT.

MISS MARGARET MACMILLAN'S HEALTH CENTRE: THE OPEN AIR CAMP.

MISS MARGARET MACMILLAN'S genius and foresight have never been better exemplified than in the work of the Deptford Health Centre, which has recently issued its fourth annual report. During the school year from September 2, 1912, to July 23, 1913, 1,455 new cases were dealt with by Dr. M. D. Eder, which were divided as follows:—Defects of vision, 330; eye diseases, 206; ear diseases, 110; nose and throat diseases, 182; skin diseases, 234; spinal and other complaints, 21; other chronic diseases, 104; anæmia and debility, 61; acute diseases, 133; injuries, 63; advice, 11. The main point to notice about this variety of complaints is that the majority of them, even the most serious, are largely preventable, though not by mere drug and lotion treatment. This is proved by the fact that there were 531 operations for adenoids, tonsils, &c. One of the most interesting new developments in connection with the centre is the treatment of spinal cases. Out of a total of 124 cases examined by Dr. Burney there were 117 of a greater or less degree of spinal curvature. "Our method at the Deptford Health Centre," says Dr. Burney, "is to hand over all these selected cases to Miss Riddell, who puts them through a graduated series of muscular exercise; and secondly, to induce the parents to allow the children to go out into the Open-Air Camp. The change for the better produced by these two methods: (1) Graduated muscular exercise, (2) life in the open air camp, is, in many cases, most gratifying. In a few, and

very few, of these cases no improvement can be accomplished. The child is so feeble, so wasted, there is such lack of vitality, that no result can be obtained. But in at least 80 to 90 per cent. of cases you have only to ask the mothers their opinion to feel that here, indeed, is a new and fruitful field for workers in clinics."

* * *

How true these words are is shown by the fact, revealed on analysis of the statistics of all the children examined, that *not one in every seventeen children examined has a straight back, while at least one-third of all those coming to the clinic, not as spinal cases, were seriously deformed.* Besides spinal affections, cases of diseases of the nervous system, of malnutrition, and of tuberculosis are sent to the open air camp.

* * *

The Deptford open air camp is no conventional institution, nor even merely a philanthropic effort, though it is that; it is a laboratory, in which teachers, nurses, and doctors co-operate for the good of the child. Nervous affections which, if not remedied, may in after life predispose a child to vice can be prevented in camp, so Miss Macmillan has asked Dr. Eder in the coming year to spend a session weekly in the study and treatment of certain emotional and nervous conditions, so that these may be dealt with in the best way. The regular hours, food and sleep, have the most astonishing effect on the camp inmates, both girls and boys, who become thoroughly braced up under their regimen. One member of the staff has specialised on the study of speech defects, another on hygiene, another on drawing. The effect on the boys has been to tone them up not only physically but morally. The girls have become brighter, more cheerful and more cleanly. The whole of this report, which Messrs. P. S. King issue at 3d., proves once more that Miss Macmillan is one of the sanest, most far-seeing and most practical of social servants.

NEWS OF THE CHURCHES.

Special Notice to Correspondents.—Items of news for this column should be sent immediately after the event, and should reach the editor on Wednesday, except in the case of meetings held too late in the week to make this possible.

Birmingham.—A special All Saints' and All Souls' Service was held at the Old Meeting Church on Saturday evening, November 1. An augmented choir sang the greater portion of Brahms' Requiem, and an address, which appears in another part of our present issue, was given by the Rev. J. M. Lloyd Thomas.

Brighton.—On Sunday evening, November 2, the Rev. Priestley Prime conducted a service in commemoration of brave men who have recently displayed such noble courage in mining and other disasters. On Monday evening Mr. Ronald P. Jones, M.A., gave his lecture on "Egypt" with lantern illustrations in the Lecture Hall.

Burnley: Presentation.—After the service on Sunday evening, October 26, a farewell meeting was held in Trafalgar-street Church Hall, Mr. J. T. Bibby presiding. The church

secretary, Mr. J. W. Jackson, warmly endorsed the Chairman's reference to the deep personal regret all shared at parting with the Rev. W. J. Piggott. Mr. Willie Marsden, Mrs. Bracewell, and Miss Ada Farrell spoke on behalf of the Sunday school, the ladies of the congregation, and the League for Unitarian Women, and the friends of the Burnley-lane Mission spoke through Mr. Peter J. Hargreaves. Mr. J. S. Mackie, as president of the Church Committee, then made the presentation of a silver tea service, with an inscription. The Rev. W. J. and Mrs. Piggott replied in suitable terms.

Halifax.—A course of lectures on "Types of Mind" will be given by the Rev. W. L. Schroeder, M.A., in the Northgate-End Chapel, on Sunday evenings in November and December, the subjects being:—"The Man of Science," "The Artist," "The Reformer," "The Theologian," "The Philosopher," and "The Critic."

Ilminster.—A sale of work in aid of the Improvements Fund was held in the school on October 30, and was opened by Mrs. Edward Wurtzburg, of Hampstead, a former member of the Old Meeting. The sale was continued on November 1, and was a complete success. The scheme for which the fund is being raised involves the expenditure of over £700 and includes a new organ and organ-chamber, a new floor, a new entrance to the school, decoration, and a variety of general repairs.

Leeds: Hunslet.—On Sunday, 26th ult., a memorial service for the late Rev. John Fox, who was minister at Hunslet Church for twenty years until about seven years ago, was held, the sermon being preached by the Rev. W. R. Shanks, of Holbeck.

Liverpool.—At a meeting of the Unitarian Women's League which was held in the Manor-road Memorial Hall on Thursday, October 23, Lady Bowring presiding, Miss Frances Thompson, of Birkenhead, gave an address on "National Service and Conscription." In the course of her remarks she pointed out that there were two kinds of national service, and said that all good women would be in favour of the one which consisted of rendering help to humanity.

London: Essex Church.—Mr. Ronald P. Jones, hon. secretary of Essex Church, writes as follows from 7, Stone-buildings, Lincoln's Inn, W.C.:—"The Essex Church Committee has at its disposal about 100 copies in good condition of the "Berwick Hymnal," the edition of 1888, with a special supplement of 100 hymns compiled for the church. They would be pleased to present them to any congregation requiring a new set of hymn-books, for whom this number would be adequate. As the edition is out of print, it would probably be difficult to obtain other copies, even without the supplement."

London: Lay Preachers' Union.—The third annual meeting of the Union was held at Essex Hall on Tuesday, October 28. After a social hour, the chair was taken at 7.45 p.m. by the President, Mr. E. R. Fyson. The committee's report and treasurer's statements for the year were read and adopted. The report showed a membership of 35, an increase of 4 over last year. The services conducted by members during the year exceeded 200, and were held in some 20 different churches. Reference was also made to the success of the Reading Circle, which meets for an hour before each meeting of the Union; to the library which has been established for the use of members; to the work done during the summer on the London Unitarian van, which was supplied exclusively by the Union for a fortnight; and to the assistance which has been given to the Union by Dr. Edwin Odgers, who kindly gave a short course of lectures during November, 1912, on the History of the Unitarian Movement, and by the Rev. Henry Gow, of Hampstead, who spoke at one of the meetings. A sufficient sum of money had been collected from generous

supporters to enable a start to be made in the way of assisting the friends at Guildford in their efforts to achieve a more vigorous congregational life. The Rev. T. P. Spedding spoke most cordially of the help rendered by the Union to his work in the open air. The President, in the course of an encouraging and helpful address, showed how much cause for satisfaction there was in the work of the Union, and concluded with an appeal for the ministry of noble personal life. On the motion of the secretary (Mr. W. T. Colyer), seconded by Mr. E. A. Carlier, the President was re-elected with acclamation for another year. The Vice-Presidents (the Revs. W. H. Drummond and J. Arthur Pearson) were also warmly thanked for their work for the Union, the President voicing the general feeling that the success and growth of the Union was in no small measure due to their efforts. In replying, both ministers drew attention to the many signs of renewed life both in London and in the country churches. A vote of thanks to the secretary and treasurer was passed unanimously; and as a result of the ballot, the following officers were elected:—Committee, Misses Fitzsimmons, Francis, and Withall, Messrs. Kinsman, Sands, Stables, and Wilkes Smith; secretary and treasurer, Mr. W. T. Colyer.

London: Mansford Street Mission.—Many visitors from the Mansford-street Church and Mission have enjoyed a stay at the new holiday home at Birchington during the past five months. In every way the new venture may be pronounced a great success. It has provided what many have been wanting for some years, and the best thanks are due to Mr. Ronald Jones, whose generosity in the first place brought "Mansford House" into being. The Home will remain open throughout the winter months for the benefit of convalescents, who are recovering from illness. Only those who do not need further medical attendance can be received. In May next it is hoped that the new Mansford House—also at Birchington—which Mr. Jones has promised to build, will be ready for occupation.

Oldbury.—The Rev. Herbert C. Hawkins, at present in charge of the Village Mission at Bedford and Framlingham, has received and accepted a unanimous invitation to the Unitarian Church at Oldbury. He will begin his new duties on January 11, 1914.

Southern Advisory Committee.—We have received the usual certificate, signed by Dr. W. Blake Odgers, chairman, and the Rev. James Harwood, secretary, to the effect that the Rev. Arnold Heynes Lewis, B.D., has satisfied the Southern Advisory Committee as to his personal character and general fitness for ministerial work. Mr. Lewis has hitherto been in the Baptist denomination.

West Kirby.—The Rev. H. W. Hawkes, for nearly eight years minister of the West Kirby Free Church, concluded his ministry on October 31, and will not seek a new charge.

NOTES AND JOTTINGS.

BULWER-LYTTON AND HIS TIMES.

Lord Lytton, who has been for two years engaged in writing his grandfather's life, which is published this week, delivered an entertaining lecture at the London University last week, in the course of which he said that Bulwer-Lytton fitted exactly into the age in which he lived, but he was no more to be judged by the antiquated phrases and sentiments in his books than by the tinder-box which he used. A precocious reader, at the age of nine he startled his mother by saying, "Pray,

mamma, are not you sometimes overcome with the sense of your own identity?" His mother replied, "It is high time you went to school, Teddy." His industry was prodigious, and during half a century he produced on an average a book a year. When he wrote "The Lady of Lyons," it was produced at Covent Garden "by an unknown author." Lytton was that night making a speech in the House of Commons, and on going out met a member just returning from Covent Garden. Lytton asked how the play was going, and his friend, unconscious of the state of the case, replied, "Oh, well enough for that sort of thing." Lytton arrived at the theatre just in time to see the last act, and Lady Blessington asked him what he thought of it. He replied, "Oh! well enough for that sort of thing." Lady Blessington said, "That is the first time I have known you jealous. The man has borrowed, no doubt, much from you, but it is a work of genius." Lord Lytton also referred to an occasion when his grandfather, then Secretary for the Colonies, was summoned to Court, and observed that perhaps this was the time when Queen Victoria confessed to him that when she came to the Throne the only two novels she had read were "Eugene Aram" and Scott's "Bride of Lammermoor."

BISHOP WELLDON AND MISS GASKELL.

In a letter containing a warm tribute to the late Miss Gaskell in the *Manchester Guardian*, Bishop Weldon refers sympathetically to her political and religious beliefs. "She exemplified, as she appreciated," he says, "the power of a womanhood which does not court but avoids publicity. It was almost literally true of her that she did not let her left hand know the good that her right hand did. Yet she was a Liberal of the Liberals in her advocacy of the social reforms which are tending to make England a better and happier home than ever it has been for the poor and humble classes of the people—men, women and children. You have referred in your obituary notice of her to her Unitarian creed. I never talked to her about it, and I do not doubt that she retained it to the last. But the most orthodox Christian will, I think, acknowledge that he may learn much from the teaching of Dr. Channing or Dr. Martineau, and of their school and of their spirit was Miss Gaskell. Her eyes would flash with indignation at anything which seemed to her, in literature or in conduct, demoralising to the popular mind. In her patience and sympathy, in her love of human good, in the high spirituality of her nature she was a simple follower of Jesus Christ. One who knew her well and watched at her bedside as her life was ebbing away wrote to me that she thought 'there could be no better Christian than Miss Gaskell.'"

OCTAVIA HILL MEMORIAL.

Negotiations are on foot for the purpose of acquiring a piece of land nearly three acres in extent, on the highest point in Kent, as a permanent memorial to Miss

Octavia Hill. There are at present several difficulties to be got over in regard to the purchase of it, but the proposal, which is part of a larger scheme for acquiring an open space at this point, is under consideration by the Sevenoaks District Council, who have hitherto refused to sell. The land adjoins the Weardale Manor Estate, Brasted Chart, and Lord Weardale has taken an active part in the preliminary negotiations.

HOLIDAYS FOR WORKING PEOPLE.

One of the most useful forms of social helpfulness with which the late Canon Barnett was associated was the "Green Lady Hostel," at Littlehampton, where this year about 740 working people, mostly in the ranks of poorly paid wage earners, were able to enjoy, amid joyful and health-giving surroundings, some respite from their daily toil. The Hostel was established in 1901 at Littlehampton, under the presidency of Lady Aberdeen, and the members of the Council include Lord Courtenay, Canon Scott Holland, the Rev. Silvester Horne, M.P., Ellen Lady Swaythling, and Archdeacon Wilberforce. After paying all the expenses, the balance does not enable the Committee to carry the work through the winter, and Lady Agnew and Mr. J. H. Greenhalgh, the hon. treasurers, are appealing for funds to relieve their heavy anxieties. It is hoped to retain the Hostel as a permanent possession for working people, and Mr. Greenhalgh, 3, Reynolds-close, Hampstead Garden Suburb, will be pleased to send further particulars of this "delightful form of goodwill," to quote the late Dean Kitchin, to any of our readers.

CHILDREN IN WORKHOUSES.

A letter has been forwarded to Mr. John Burns by the officers and members of the executive and Parliamentary Committees of the State Children's Association, protesting against the proposal under the Draft Poor Law Institutions Order to allow children to be maintained in workhouses until they are five years old. This is regarded as a retrograde step for many weighty reasons, especially as the years between three and five are of the utmost importance in the child's mental and moral development, for, during that period, under proper training, formative habits of mind and body are acquired which largely determine his worth in after years. This training cannot be given in the workhouse under present conditions, where there are neither the facilities for carrying it out nor teachers properly equipped for the work, and "the monotony and inactivity of their meaningless existence and the lack of open air life are pernicious" to the unfortunate children who are forced to spend their earliest years in such an unsuitable environment. The signatories desire that the limit of children's maintenance in workhouses be fixed at three years old instead of five, the children's welfare being in their view above any question of "administrative convenience."

OUR CHESS COLUMN.

SPECIALLY CONTRIBUTED

BY PHILIP H. WILLIAMS, F.C.A.

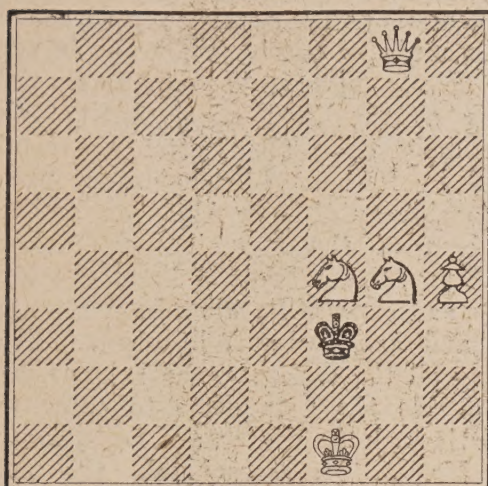
NOV. 8, 1913.

All communications for this department must be addressed to the office of THE INQUIRER, 3, Essex-street, Strand, W.C., marked "Chess." Criticisms and solutions will be acknowledged, and should be received the Saturday following publication.

PROBLEM No. 31.

By F. DROBNY.

BLACK. (1 man.)



WHITE. (5 men.)

White to play and mate in three moves.

SOLUTION TO No. 29.

1. R. Q7 (author's key-move).

1. Q. B2 (cook).

Correct solutions from E. Gillson, G. B. Stallworthy, A. J. Hamblin, R. E. Shawcross, A. Mielziner (both), Rev. B. C. Constable, Thos. L. Rix, Arthur Perry, E. Wright, W. S. B., D. Amos, D. Higginson, H. L. (Torquay), F. S. M. (Mayfield), E. C.

ANSWERS TO CORRESPONDENTS.

Rev. A. C. HOLDEN.—Your suggestion 1. Q. B7 for No. 28 is defeated by 1. . . . Kt. R3.

L. HOLLAND.—There is no mate in No. 29 if 1. Q. R3, B. B6.

Our No. 31 is an example of what is technically called a "Miniature"—i.e., a position where the number of men does not exceed seven. A collection of such problems was recently published by Mr. E. Wallis, of Scarborough, which contained over 700. Two volumes were also published in Germany by Dr. O. Blumenthal, quoting hundreds of these dainty trifles. No. 31 is one of the most beautiful, and will be found to be quite difficult, since there is so much room for movement. The preponderance of force is of no moment to those who study such problems, since the only method of solution which is successful will be found to be most elusive. The same applies to hundreds of other similar compositions. I have myself composed about fifty miniature three-movers, some with only five men. The motto for these problems might well be *multum in parvo*, since the strategy is only apparent after careful analysis. I need hardly say that such brutal attacks as 1. Q. Kt5 in No. 31 may be instantly dismissed as useless, though, of course, Black must play his King with the utmost nicety to avoid being caught. The solver has therefore to exercise great care on both sides.

NOW READY.

THE SUNDAY SCHOOL MONTHLY.

A Magazine for Unitarian and other Liberal Religious Teachers.

CONTENTS.

Lessons on the Leadership of Jesus.

- I. He Leads by Precept.
 - II. He Leads by Example.
 - III. Whither Does He Lead?
- Junior Department—Herbert E. Perry.
Senior Department—John Yorke.
Primary Department—Dorothy Tarrant, M.A.

Lessons on Salvation by Character.

- Junior Department—H. Fisher Short.
Senior Department—John Yorke.
Primary Department—Dorothy Tarrant, M.A.
By the Way.

London: THE SUNDAY SCHOOL ASSOCIATION, Essex Hall, Essex Street, Strand, W.C.
ONE PENNY NET.

19TH CENTURY BUILDING SOCIETY,
No. 50, CANNON STREET, E.C.
(Corner of Queen Street).

DIRECTORS.

Chairman—SIR ALEXANDER WALDEMAR LAWRENCE, Bart.

Deputy-Chairman—F. H. A. HARDCASTLE, F.S.I.

LESLIE T. BURNETT. | Miss CECIL GRADWELL.
HUMPHREY G. RUSSELL.

A SAFE AND SOUND INVESTMENT FOR LARGE OR SMALL SUMS.

Save 5/- Monthly. Subscription Preference Shares of £20 each are issued suitable for small investors. Payable 5/- monthly and they receive 4 per cent. interest.

Preference Shares of £10 each now receive 4 per cent. interest free of income tax.

Deposits received at 3 and 3½ per cent. free of income tax.

Investments are withdrawable at any time on short notice.

Repayments, Survey Fees, and Law Charges low. Prospectus free.

HENRY T. WRIGHT, *Manager.*

SOCIETY FOR THE ABOLITION OF VIVISECTION.

22, Northumberland Avenue, W.C.

THE Society offers to send their Lecturer, free of charge, to Literary Societies, League Meetings, &c. Engagements should be booked at once.

WHAT ARE WE?

A Question never yet Answered by
Christian Scientists.

PRICE 1d., Post Free.

From the Author,

EDWARD A. SUTTON, 4, South Cliff, Eastbourne.

"A Masterpiece of Brevity and Clearness."

BOOKS

EDUCATIONAL, LITERARY,
TECHNICAL, CIVIL SERVICE,
And for all other Exams.

Second-Hand at Half Prices.

New at 25 per cent. Discount. Send for Catalogue
184 (post free) and state wants. Books bought.

BOOKS SENT ON APPROVAL.

W. & G. FOYLE,

125, Charing Cross Road, LONDON, W.C.

Board and Residence, &c.

GRANGE-OVER-SANDS, LANCS.—Miss ALICE E. PASSAVANT receives Paying Guests at 2, Newlands. Terms on application.

LOW GREEN HOUSE, THORALBY, AYSGARTH, S.O., YORKS.—Paying Guests received.—Particulars from Miss SMITH.

A COMFORTABLE HOME for Lady engaged during the day, in West Hampstead. Healthy locality. Easy access to town. Terms moderate.—Address, R. S., INQUIRER Office, 3, Essex-street, Strand, W.C.

IRISH PILLOW LINEN.—6s. 6d. Bundles of pure Irish Linen, sufficient to make six full-sized Pillow Cases. Postage 5d. extra. Write for Free Catalogue of Bargains.—HUTTON'S, 5, Larne, Ireland.

TABLE CLOTHS from Ireland. Superior quality, all-linen Damask; Floral design: 54 in. wide, 2s. 3d. per yard; 60 in. wide, 2s. 6d. per yard. Write to-day for Catalogue.—HUTTON'S, 5, Larne, Ireland.

DELICIOUS COFFEE.

RED
WHITE
& BLUE

For Breakfast & after Dinner.

OLD ARTIFICIAL TEETH BOUGHT

Any condition. We are the first and only firm to quote and pay definite prices. Note our quotations: Up to 2s. 3d. per tooth pinned on vulcanite, 5s. 6d. on silver, 11s. on gold, 32s. each on platinum. Cash or offer by return as desired; if offer not accepted we return parcel post free. Utmost value guaranteed. Testimonials in thousands from satisfied customers. Bankers, Parrs.—S. CANN & Co. (Dept. 444), 69a, Market-street, Manchester.

Printed by UNWIN BROTHERS, LTD., 27, Pilgrim-street, Ludgate Hill, London, E.C., and Published by THE INQUIRER Publishing Company, Ltd., at the Office, 3, Essex-street, Strand, London, W.C. Manchester (Wholesale) JOHN HEYWOOD, Deansgate.—Saturday November 8, 1913.

Regarding Advertisement Rates see inside Front Cover.